

The INSTRUCTOR

July,
1942

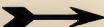


THE
FIRST
SUNDAY
SCHOOL
IN THE
ROCKY
MOUN-
TAINS



This Issue
Contains
Lesson
Helps
For
September,
1942





Wedding Invitations and Announcements

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VEGETABLES, FRUITS for VITALITY and VICTORY

The health of a household centers about its food supply. Science is devoting more and more time to the study of foods and their relation to health and happiness. We all know that vegetables and fruits make the most essential contribution to better nutrition and thus to the health of the nation. We must have good food to win the war.

METHODS OF CANNING AND PROCESSING—

OPEN KETTLE METHOD—Food is cooked directly in an open kettle as a means of killing the bacteria, and then packed boiling hot into a sterilized Kerr Jar—only fruits, tomatoes, preserves and pickles can be successfully canned by this method. Other foods such as vegetables—meats—chicken, etc.—by processing—the pressure cooker—and Oven Canning, etc.

FRUIT SALAD—Combination of all kind of raw fruits—pack cold into clean cover with No. 2 syrup to within $1\frac{1}{2}$ inches of the top. Put on cap screwing band firmly tight. Process length of time necessary for fruit requiring longest time processing.

CHICKEN AND GAME BIRDS—Kill and draw at once. Wash carefully and cool for 24 hours. Cut in convenient sections. Boil until meat can be removed from bones; pack meat into clean Kerr Jars. Add four tablespoons of the hot liquid after it has been concentrated one-half. Add level teaspoon to each quart jar if desired. Put on cap-screwing band firmly tight—Page 53—Kerr Home Canning Book.

M. C. P. Powdered Lemon Juice is not a substitute for lemon juice, nor an artificial lemon juice. It is made from the fine rich, freshly squeezed juice of select California lemons. Just enough corn syrup is added to aid in drying the product into a snowy white powder, which contains and retains all the pure, wholesome-health-giving flavor and properties of the freshly Squeezed lemon juice.

LEMON BUTTER—3 eggs—1 cup sugar $\frac{1}{4}$ cup M. C. P. Powdered Lemon Juice
4 tablespoons of butter

Sift M. C. P. Powdered Lemon Juice and Sugar together 3 times add slowly to well-beaten eggs—add butter and cook in double-boiler until thick—May be used as a filling or for tarts.

M. C. P. PECTIN—M. C. P. Pectin makes jams and jelly making simple and easy; it saves hours of time and labor, and assures perfect results. It is pure and highly refined—imparts no foreign flavor, but preserves and even emphasizes the true natural flavor of fruits and berries.

BOTTLED GRAPE JUICE JELLY—Get 1 pint bottle Concord Grape Juice. Take 2 cups Grape Juice and 1 cup water. Place in 4-quart kettle. Stir in 1 package M. C. P. Dry Pectin. Heat to boil, then add $3\frac{1}{2}$ cups sugar (previously measured). Bring to a rolling boil and **BOIL EXACTLY 2 minutes**. Remove from fire. Allow boil to subside. Skim carefully and pour into prepared glasses.

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IN APPRECIATION

Many pleasant messages have been received congratulating us on *The Instructor* for June. Thanks are due the stake superintendents and board members for their valuable and timely contributions to that issue.

At an early date we shall publish a symposium by other stake leaders on the subject: "What Stake Board Members Can Do To Promote Gospel Scholarship."

It will be interesting. Look out for it.

The Editors.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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JULY, 1942

No. 7

BIBLE READING IN THE HOME

By First Assistant General Superintendent Milton Bennion

The *Bible*, one of the most precious collections of scriptures in existence, should be very familiar to young Latter-day Saints. It can be read frequently with great profit by both young and old of all religious faiths. Young Children may well be made familiar with the great characters of the *Bible* through well written and well told stories which reveal the fine spiritual qualities of these persons. These biographical stories may be very helpful in the spiritual growth of children. This method should not, however, wholly replace reading from the *Bible* itself, which is so well adapted to spiritual needs of youth and adults. Toward meeting these needs most effectively the passages read should be carefully selected and should be read with manifest reverence and sincerity. The appeal is not alone to the understanding but also to the feelings and the will to do. The main purpose is to develop more fully love of God, including love of truth, justice and mercy, and love of fellow men toward whom should be manifest all the virtues that can be properly attributed to God.

Among the passages that may well be read frequently we suggest the following:

Leviticus 19:1-18
Deuteronomy 6:1-9; 10:12-14
Psalms 15; 19; 23
Proverbs 3
Isaiah 1:10-20
Micah 6:1-9
Matthew 5; 6; 7
Luke 10:25-37
John 10
The Acts 20 (especially verse 35)
Romans 12
I. Corinthians 13—St. Paul's hymn to love. In reading substitute the word *love* for *charity*, as provided in the modern translations.
Galatians 5
Ephesians 4
James 1
I. Peter 1
I. John, all of this epistle

THE TEACHER'S ACCUMULATED WEALTH

By Gerrit de Jong, Jr.

In the preparation of Sunday School lessons many teachers work hard on the things they expect to say in the class room. Only relatively few of these teachers suspect what all successful teachers know, that is, that our hardest work in the preparation of Sunday School lessons should be dedicated to those things which are *not* going to be said in the classroom. Though this statement seems paradoxical, the truth of the assertion can easily be shown. The things the teacher is sure to say, he can easily get up, for they are obvious and generally accessible. But these items by themselves do not suffice for a good lesson.



GERRIT DE JONG, JR.

For the successful presentation of a lesson the teacher must have a broad background of knowledge which usually does not become obvious in what he says in class. Much more material needs to be worked over and prepared than that which will actually be used. Every successful teacher knows from experience that he

cannot teach to the very edge of his knowledge and feel comfortable in doing so. All through such a lesson presentation he remains conscious of a fear that he will soon find himself without sufficient and appropriate material to continue. This fear becomes very real, so real, in fact, that the pupils also become aware of it, with the result that the teacher's words lose much of their effectiveness. The pupils feel the influence of what the teacher does not say.

Under more ideal conditions, that is, when the teacher moves freely from one part of the subject presented to another, as if it matters little just where he comes to rest, the pupils get a sense of assured power—they feel at ease, in other words. Under such conditions pupils learn more readily than they do under a strain or tension. Besides, a lesson presentation that was born of an abundant and ample background of knowledge is contagious in its effects upon the pupils. They see new visions, new realms are opened up to them, and they become

eager to enter newly-discovered regions of thought. Thus the proper use of the teacher's previously accumulated wealth of material becomes a great stimulus to the pupil's desire to learn and expand.

It is uneconomical in the long run, and always detrimental to the quality of our teaching, to allow ourselves to be satisfied with barely enough factual and inspirational material to cover any one given lesson. We should constantly be accumulating the wealth of material necessary for effective teaching, even without waiting for the stimulus that comes from the necessity of having to present a definite lesson. For it often happens that in the short period of time at our disposal for the preparation of a lesson, the particular information or knowledge wanted cannot be acquired. It must be gathered, more or less organized, and systematically stored before the specific occasion for its use arises.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor."—*Doctrine and Covenants* 88:77-81

The great Teacher, who serves us so often as a pattern in all our righteous endeavors, must have had a similar procedure in mind. It is well known that He took many years for the necessary acquisition and contemplation, before finally taking only three years for the actual teaching of the Gospel plan. Let us see the wisdom in His plan and say, with Him, "For their sakes I sanctify myself."

ACCORDING TO THEIR NEEDS

The Lord doth grant unto all nations, of their own nation and tongue, [men] to teach His word, all that He seeth fit that they should have.—*Alma the Younger*, Page 366

A NOTABLE LETTER FROM A FATHER TO HIS SON

(Printed through courtesy of Fred Rich. Helpful to Missionaries in the Gospel Message Class.)

March 5, 1903

My dear son Fred:

Before you were brought into this world, and while I was what might be called a beardless boy, I started upon a similar journey to that which you are now taking, leaving my home, my loved ones, and the saints in Zion, to preach the Gospel of Jesus Christ in a foreign country. Trusting in the promises pronounced upon my head, I went forth, inexperienced as I was, and tried to do my duty. God knows how well! His promises never fail. How often did I seek, and found!

How often did I ask, and it was given me! How often did I knock, and the door was opened! Recollections of wife, children, home and mother crowd upon me now, I see my mother and hear her voice. Upon my return home there she was in the doorway, as I joyfully opened the gate. With commanding voice she said: "Stay, my son, do not come a step farther unless you can look into my eyes and say you have been true." What glad, fond arms were open to receive me in loving embrace as I answered, "Yes, mother."

Let me tell you, my son, that your mother will pray for you, as my mother prayed for me, that you may be kept pure and true and honorably fulfill your mission. Think of loved ones often, but do not let those thoughts cause homesickness; rather let the picture that comes up before you, of father, mother, brothers and sisters praying for your preservation and wellbeing, bring you joy, peace and happiness. Let thoughts of them give you added strength and power to perform your duty. Though the world persecute you, yet cling to the Lord and His holy Gospel, even should you be called to lay down your life. *When your release comes, then, and not until then, think of returning home.*

This little book will aid you in your work; in bringing before the people, the simple Gospel truths, as it has aided thousands of Elders before you. May it continue its work; help in the spread of the Gospel, and strengthen the testimonies of those who have embraced the same. Be not discouraged or overcome by the power of evil, you know—



BEN E. RICH

"Whatever be your station, with Providence for guide,
Such glorious hopes and promises, ought to make you satisfied
For the world is full of roses, and the roses full of dew,
And the dew is full of heavenly love, that drips for me and you."

I want to bear you my testimony, my son, that the Gospel you are going into the world to teach is the work of the Lord; that this Gospel was restored in these last days, and that Joseph Smith was the humble instrument in God's hands of bringing it forth. That he is a Prophet of God. Never be ashamed or afraid to bear witness to His divine mission. He will forever stand at the head of the dispensation of the "fulness of times." Fail not, my boy, to bear testimony that the *Book of Mormon* is a sacred record; that an angel of God delivered the Plates to the Prophet Joseph. Remember, my son, the day when you and I stood side by side upon the top of the Hill Cumorah, which for centuries had shielded and protected the record of a people that once inhabited the American continent. I remember placing my arm around you and bearing my testimony to its truthfulness. Let that testimony be riveted upon your heart while you are in a foreign land, and plead with your Father in heaven for a testimony so strong that it will remain with you throughout all your days. This Gospel, my boy, is upon the earth to stay, and the way will be opened up that all nations shall hear it, for God has so designed it.

Farewell, my boy. Remember that your parents rejoice that you are in the work of the ministry; that you have been sent forth as a missionary in the world. May you utilize the talents God has given you, and work for the establishment of righteousness upon the earth.

"Live on then, well and truly,
Serve God and leave the rest.
And those who learn to love you
Will be those who know you best.

"And though you leave behind you
No monument of fame,
The memory of your goodness,
Will live on just the same.

And though your best achievements
May be poor, compared to some,
Yet when this life is over,
You shall win—God's great 'well done.' "

God BLESS you my darling boy, and return you to us safe and pure.

Your affectionate father,
Ben E. Rich

"THE PRISONERS SHALL GO FREE"

By Dr. Thomas L. Martin

"And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God."

Every person born into this world is an individual entity, a child of God and endowed with intelligence. Each individual is given a right to choose for himself. This individual needs guidance and help to form such habits that will bring to him a full life. Herein lies the glorious work of a teacher. As the farmer plants seed in the heart of the earth, so the teacher plants in the heart of the youth the seed of faith, looking forward to its full development.



THOMAS L.
MARTIN

By patience, diligence and long-suffering the teacher molds the character of the youth until they blossom forth into manhood and womanhood, having a testimony of the gospel of Jesus Christ that will give them strength to bear all the trials in mortality and bring to them eternal life.

The result of this testimony brings a burning desire to be of service to their fellowmen. No greater place can be found wherein to fulfill this de-

sire to serve than in the mission field. Preparation is needed so the missionary message can be properly presented. This preparation brings to the youth knowledge of what it means to be an ambassador of the Lord Jesus Christ. It fills the youth with a longing to take upon them the name of our Lord and follow in the footsteps of the master. The missionaries thus fortified go forth to present the way of eternal life. The missionary message is one of eternal life. They go out not to be taught but to teach. The missionary message is one of peace and good will to men. So the missionaries go forth in humility leaning upon the Lord and praying unceasingly for guidance. They live a life of righteousness, and learn by their experiences to say, "Not my will be done, but Thine, O Lord." This resignation of themselves to be true servants and lovers of their fellowmen brings them strength, and in the power of the Priesthood they speak with authority. The influence of the Holy Ghost accompanies their message, and brings about conversion. Thus a soul is won to God and has its feet started on the way to everlasting peace and joy.

Great responsibilities are placed upon the

Sunday School in teaching the gospel of Jesus Christ and in bringing all its members into activity in the Church. Not the least of these responsibilities is the teaching of salvation for the dead, as the salvation of our dead is essential to our own salvation. Through the prophet Joseph Smith, God revealed that salvation for the dead was the "Most glorious of all subjects belonging to the everlasting gospel." This being true, all Church members are obligated to seek after their dead. As Jesus Christ did for us a vicarious work, which, through obedience, brings us exaltation, so we must do for our dead a vicarious work that will, by their obedience, bring them exaltation. Before the ordinances in the temple can be performed it is necessary that we have records of the living and the dead, showing their connection to each other. We must be taught how to pursue proper research, make accurate and legible records of dates and places of birth, if they were married and had families, and other important information. This opportunity is now given to us. When our records are completed we may, if worthy, go into the temple and there complete the work for ourselves and for our dead, if we ourselves have received these higher ordinances of the gospel. Our youth should be taught the sacredness of marriage and be married in the temple where there is the authority to seal a wife to her husband for time and eternity.

To accomplish these ends, three training departments have been established in Sunday School—the teacher training, wherein instruction is given which will make splendid teachers; the Gospel Message, where prospective missionaries are trained in the actual steps necessary to make them valiant defenders of the Church they represent, and Genealogical training class where the lessons are such that its members are made accurate researchers and devoted temple workers.

Surely we have received "A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy." "Shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who Hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."

THE SUNDAY SCHOOL PARADE

SIDE LIGHTS ON ITS WORK

By George D. Pyper

Foreword

It is a good thing for one who has been intimately associated with any great, successful movement to leave behind a record of his own experiences and of those who have been instrumental in bringing about such success. With this thought in mind some friends of mine have urged me to leave a record of some of these experiences in connection with the marvelous Sunday School organization with which I have been associated either as pupil, secretary, editor, or an executive officer practically all my life.

And so "while the flesh is my abode" I shall endeavor to comply with this request, repeating some Sunday School history and giving some side lights not hitherto published.

Early Sunday Schools

It is not necessary for me to tell the stories of the early Sunday Schools—the first by Robert Raikes, who organized the first Sunday School in Sooty Alley, Gloucester, England in 1780, or to tell of the spread of the work in England and America, or of the

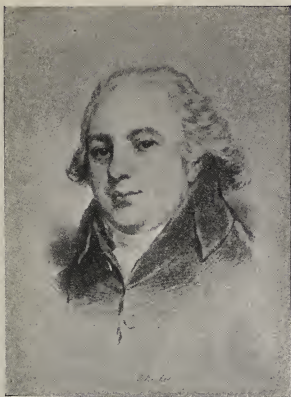
organization of the first Sunday School in the Rocky Mountains by Richard Ballantyne, December 9, 1849. These have often been told. However, it is proper to correct the error that our first Sunday School was held in a log house. In fact, it was of stone foundation, adobe walls, and dirt roof. No photograph of it was ever taken. The picture shown here is from a drawing by the artist John Hafen.

On the cover will be found a new painting of the first Sunday School in the Rocky Mountains, by J. Leo Fairbanks. At the time of its organization there were twenty-nine pupils, and this number was increased to fifty soon after.

Within a few years after Brother Ballantyne's venture many schools were organized. Among the earliest were the Fourth, Seventh, Tenth, Eleventh, Twelfth, Thirteenth, Fifteenth, Sixteenth and Seventeenth wards in Salt Lake City and others in Tooele, Draper, Farmington and Utah County. Each school was an independent unit without any central direction. It prepared its own les-



Richard Ballantyne's Home, where the first Sunday School in the Rocky Mountains was held, December 9, 1849



ROBERT RAIKES

sons. As a rule, the *Bible* and the *Book of Mormon* were "read round" and some of the common day school fundamentals were taught.

In 1866 George Q. Cannon began the publication of the *Juvenile Instructor*, which became a tremendous influence in furthering the Sunday School cause.

The first movement to bring about uniformity in Sunday School work in the various stakes of Zion occurred in November, 1867. On the 11th of that month a meeting was held in the Thirteenth Ward Assembly Rooms, in Salt Lake City, attended by bishops, superintendents, teachers and the following members of the General Authorities, Presidents Brigham Young and Daniel H. Wells and George Q. Cannon, Wilford Woodruff, George A. Smith and Brigham Young Jr. Apostles.

President Young proposed that a society be formed under the name of "The Parent Sunday School Union Society" and that similar societies be organized in other parts of the Territory. The name was unanimously adopted, and officers were chosen as follows: President, Elder George Q. Cannon; Secretary, Elder Edward L. Sloan, with Elders George Goddard and Robert L. Campbell as corresponding secretaries. A special committee to examine and decide upon books suitable for Sunday School libraries was named, consisting of Brigham Young Jr., Albert Carrington and George A. Smith.

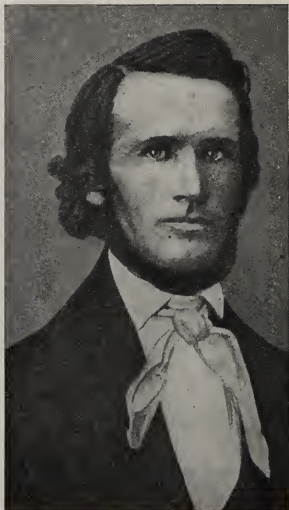
President Young said that were he to select the books for Sunday School libraries, his first choice would be the Old and New

Testaments, the *Book of Mormon* and the *Doctrine and Covenants*. He stressed the value of early *Bible* reading which he said, had been a great blessing to him in his ministerial labors in after years.

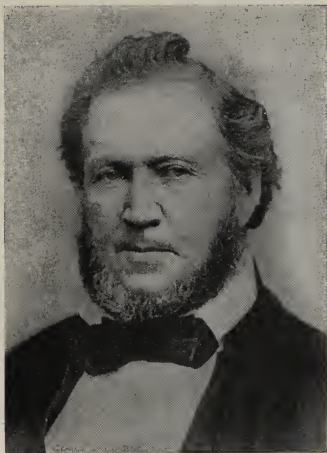
It was at this meeting that David O. Calder offered to teach the tonic-sol-fa system of singing, gratuitously to Sunday School teachers. It was in vogue and popular for many years thereafter. What ability the writer had in his young singing days was acquired through this system.

Some Early Incidents

The first Sunday School I attended was in Sugarhouse Ward, organized in 1868 by Charles I. Robson. I remember Brother Robson very well, but little of the Sunday School except that I was an alto singer and in the winter went for practice to the old Fort, which was located about where the highway crosses the railroad track on the Country Club grounds; also in 1869 I received a little volume, *The Voice of Warning* as a reward of merit. I was called up to the stand, and I cried because I thought I was going to be reprimanded for some prank I had played. It was an unexpected but pleasant shock when I received the little book.



RICHARD BALLANTYNE



BRIGHAM YOUNG

During the sixties the Sugar House Sunday School indulged in a May walk to the foot of the Wasatch Range. I distinctly remember that when we left home early in the morning the alfalfa was well up and the apple trees in leaf and lovely bloom. About midday our festivities were interrupted by what seemed to be a total eclipse of the sun but was soon found to be a scourge of devouring grasshoppers. When it passed we returned home only to find our garden and orchard absolutely stripped of every vestige of leaf or flower. That was my first Sunday outing.

My next Sunday School experience was in the Twelfth Ward to which my father's family moved in 1870. My first Sunday School teacher was Zachariah W. Derrick a man whom I shall always hold in sacred memory because he not only taught the class the *Bible* and the *Book of Mormon*, but instructed them in the ways of preserving their health.

During the 70's the superintendents successively of that school were Robert Campbell, my father Alexander C. Pyper, Joseph C. Kingsbury (later president of the University of Utah), and Thomas V. Williams. Under the last named I was appointed secretary and editor of the Sunday School paper (my first venture in writing).

During the 70's the two men who came into conspicuous public notice in Sunday School work, whose labors will never be forgotten by those who survive that day, were

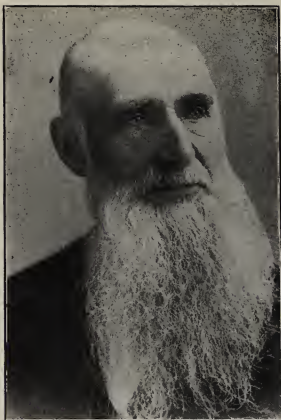
George Goddard and William Wiles. These two elders were appointed Sunday School missionaries and visited the schools from St. George to Logan, traveling in a one-horse buggy. On one of these trips the buggy cap-sized and the two were thrown violently into the rough road. They were not seriously hurt, however, and managed to right the buggy and resume their journey.

It was always a gala-day when these two men visited a Sunday School. They were good singers and sang "Who's on the Lord's Side Who?" "The Mormon Boy" and "Take Away the Whisky, the Coffee and the Tea, cold water is the drink for me." And they usually asked all who were on the Lord's side and who kept the word of wisdom to stand up. These two men, I venture to say, by their songs and stories had a greater influence in indoctrinating the boys and girls in the word of wisdom than any other medium. Also they usually quizzed the Sunday School on certain themes. They taught the gospel through the common things of life. One was to use the five senses as a base—seeing, hearing, tasting, smelling, feeling.

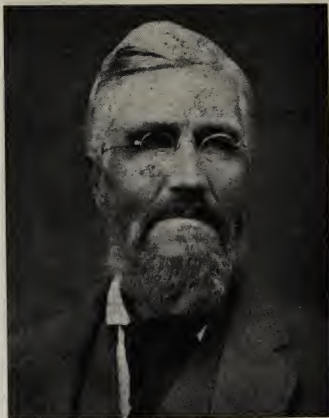
Brother Goddard would point to his eye and ask, "What is this?" "Your eye," the school responded. "What is it for?" he asked. After varied responses he would tell an interesting story about the proper use and purpose of the eye. He would follow with



GEORGE Q. CANNON



GEORGE GODDARD



WILLIAM WILES

the same questions about the nose, the ear, the mouth and the hands and leave the lessons suggested by the three Chinese saying—"seeing no evil, hearing no evil and speaking no evil."

These quizzes were very effective, but sometimes brought about replies of a humorous character. These two men each wore long beards as the pictures represented will show, and upon one occasion near Christmas time, Brother Goddard asked, "Who am I?" All hands went up and one little youngster yelled out, "You're Santa Claus," and at another time in St. George to the same question, a youngster replied, "Rip Van Winkle." But these two Sunday School warriors were not disconcerted by these humorous answers; they enjoyed them and that is one reason why the people loved them—they could laugh with them, cry with them, sympathize with them and pray with them. All of which reminds me that a few years ago I attended a Sunday School conference at Lehi and at the close, a very old man came trembling up the aisle and, taking me by the hand said, "How do you do, Brother Goddard?" "I'm very well, I thank you," I replied, but "I'm not Brother Goddard."

"You can't fool me I heard you sing and I know you're Brother Goddard."

"Well, now, if you remember Brother Goddard had a long white beard."

"Oh, but they shave 'em now."

I was flabbergasted, but tried my last

trump. "Now," I said, "if I'm Brother Goddard, I'm 118 years old."

"Well," he said, "you look pretty old, but not quite that old" and he went away still unconvinced as to my identity.

I was appointed secretary of the Deseret Sunday School Union Nov. 7, 1897. In my experiences under the direction of the General Superintendency, composed of George Q. Cannon, George Goddard and Karl G. Maeser, were of the greatest value to me. Their wise direction of the Union was a great factor in developing the various angles of Sunday School work—Brother Goddard in his unique missionary labors, Brother Maeser in his educational features—Superintendent Cannon in his inspirational leadership.

I have already mentioned some of the characteristics of Brother Goddard. I have marveled at some of the qualities of Superintendent George Q. Cannon—his mastery over his emotions, his wonderful memory. It is said that when he was in congress he was frequently called upon to stand near the President at receptions to give him the names of congressional guests. I recall that once, while I was in the President's office, a woman with a young lady came in. Brother Cannon without any introduction said, "You're Sister of St. George, and this is your daughter [naming her], who was a baby in arms when I was in that town."

(Please turn to page 377)

FROM THE FIELD

MAMMOTH SUNDAY SCHOOL

The Mammoth Sunday School of Santaquin, Tintic Stake, for its Mother's Day remembrance to mother, gave each one a defense stamp book with a 25c stamp in it. The children of the Sunday School themselves contributed 15c and the school made up the 10c. Another feature of the program was the presence of the oldest mother in the ward, who was also one of the organizers of the Sunday School. She explained that the first Sunday School was held in Mammoth in a Saloon and that people who attended sat upon beer kegs. Her name is Susie Elton, age about 74 and until recently an active

teacher in the Kindergarten class in that school.

ON THE MOVE!

In the Northern States Mission there is a laudable effort to improve the character of the Sunday Schools.

The schools are graded A, B, and C—under 35, between 36 and 75, and from 76 up. And points are given for each unit. Every three months a report determines the relative standing of the schools, and awards are made accordingly.

J. Roland Brown, a traveling Elder, is supervisor.

Congratulations on the ideal!



JUNIOR SUNDAY SCHOOL OF IDAHO FALLS THIRD WARD, IDAHO FALLS STAKE

This Junior Sunday School was organized about two years ago by Superintendents LaRue H. Merrill, Marvin Price and Milton Madsen. It comprises all the children from Cradle Roll to First Intermediate inclusive.

The program follows the regular exercises of the parent school, and is under the direction of Sister Lillian Squires, a capable and intelligent leader who has had much experience with children. Under her supervision the school has advanced rapidly.

To increase attendance in the main school, junior children are given a gold star each Sunday if both parents attend and a silver star if only one attends. The children are very active in encouraging the parents to attend with them.

We congratulate this Junior Sunday School on the success attained, and thank Stake Superintendent, V. W. Halliday for the information furnished us.

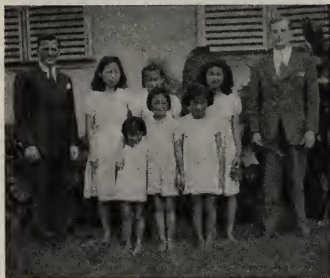
THE YOUNGEST SUPERINTENDENCY



Above is a picture of the youngest superintendency and secretary in the Church. They preside over the Sunday School of Bryce Ward, St. Joseph Stake. Reading from left to right: Superintendent Hollis Hancock, 18 years; First Assistant Roy Beach, 17 in Sept.; Second Assistant Ray Hancock, 17; Secretary Vona Dixon, 16 next November. The three boys are graduates of the Pima High School, the Secretary, third-year high student. The Sunday School is reported to be 100 percent in activities.

Good work! Keep 'em coming!

FROM THE HAWAIIAN ISLANDS



Elder John R. Alley of Lihue, T. H., sends us this picture with the following note:

"At this time when there is great danger of forgetting that all the races of the earth are

children of God and brothers and sisters to each other, I would like to enclose this snapshot as a reminder that there are members of all races united under the Gospel banner, with the same ideals and purposes in life.

This is a picture taken in February, 1942, at the close of Sunday School at Puhi, Kauai, Territory of Hawaii. None of these are members but the two oldest girls are ready for baptism and have expressed a desire for it. Of course, they are all of Japanese descent.

Back row, left to right: Elder B. E. Tibbits, Teruko Akamine, Alice Hirokane, Betty Tachikawa, Elder John R. Alley.

Front row: Hilda Fujimoto, Mildred, Michie Fujimoto.

A FAITHFUL SERVANT

Sister Melissa D. Hammond, a teacher in the Harmony Ward Sunday School for thirty-six years, was recently released, on account of poor health.



MELISSA D. HAMMOND

During those years, we are informed by Sister L. T. Englestead, of the same ward, she has been very exemplary. For one thing, whenever it was necessary for her to be absent, she always provided a substitute and coached that substitute in the lesson, so that there might not be a break in the course.

And then, too, she saw to it that she was thoroughly prepared in the subject she taught. When she found it necessary, for instance, to play tunes on the organ which she needed in the conduct of her class, she qualified herself musically.

She has been active in other organizations, also.

Long life and improved health to you, Sister Hammond.

WE WANT NEWS!

An invitation is hereby extended to stakes and wards to send in pictures and notes for this page concerning their activities. The notes should be brief and the pictures well developed.

TEACHER-TRAINING COURSE, 1942-'43

Teacher training classes run concurrent with the day school year. The course for 1942-43 will therefore begin this fall either in September or October. The 20 or more lessons will bring the course to an end in April or May of 1943.

The large course-of-study chart sent to each superintendent lists the following subjects for the course:

1. Introduction and overview
2. The Learners
3. The Course of Study
4. Objectives
5. Methods. An overview of unit to follow
6. Recitation-Discussion Method
7. The Lecture Method
8. The Story Telling Method
9. The Problem-Project Method
10. The Socialized Recitation
11. Outcomes
- 12 to 17 inclusive. Overview of Distinctive Gospel Principles for teachers
18. Teaching Gospel to Children, Youth and Adults
19. The Teacher
20. Laws of Learning
21. Lesson Planning

The Instructor each month beginning with the next issue will publish new lesson suggestions for teacher trainers.

The basic texts remain the same: "Teaching as the Direction of Activities" (Wahlquist) (cloth 75c, paper 50c). "Some Fundamentals and An Introduction to Teaching" (Merrill and Wahlquist) (25c) and "A Study Guide" (15c).

There is such a serious dearth of teachers that superintendents are urged to make the teacher training class item number one on

their "imperative" list. Every Sunday School needs a teacher training class, large or small, depending upon the size of the ward and the seriousness of the need for teachers.

The teacher training committee of the General Board suggests the following types of teacher training classes:

1. A stake class (for compact stakes) held during Sunday School hour.
2. A ward class, held during regular class period.
3. A ward class, held during the opening exercises of the school, if class room and teacher are not available during regular class period.
4. A ward class, held weekly as part of a prolonged prayer meeting.
5. A ward class held weekly as part of a prolonged faculty meeting.

The first, second and third types should have a membership mainly of prospective teachers, while in types 4 and 5 the membership may be mixed, including prospective as well as teachers in service.

Every goal for the improvement of the Sunday Schools will be brought nearer by the diligent promotion of teacher training classes. Every project for the better discharge of the responsibility of teaching the Gospel is advanced by every emphasis and encouragement given teacher training.

Ward and stake superintendents will discover that every effort given to the production of teachers will at the same time aid in the solution of many problems of better Sunday School administration.

The committee of the General Board invites superintendents with teacher training problems to write for suggestions.

RELIGION AND DEMOCRACY

At the base of everything that is worth while in human life is the liberty to think, to speak, and to act.

This right is called, in our religion, "free agency." It is a "gift" of God, we are assured. In the pre-earth life, while we were yet in spirit form, it was considered of enough importance to discuss and to fight over. That battle is termed "the War in Heaven."

The right to be free, then, is as much a matter of religion as it is of political government. Without freedom both worship and self-government might be taken from us. Religion and democracy, therefore, are inseparable results of this "gift" of God, the right to be free.

It is no accident, or coincidence, that a people who throw off the democratic rule, or who take on another form of political government, usually either become lukewarm to the religion of Jesus or allow it to fall into utter neglect, if they do not actually throw it overboard. If any evidence of this is needed, all we have to do is to see what happened in Russia and Germany.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; WENDELL J. ASHTON, *General Secretary*;
WALLACE F. BENNETT, *General Treasurer*

MEMBERS OF THE GENERAL BOARD

George D. Pyper
Milton Bennion
George R. Hill
Howard R. Driggs
Adam S. Bennion
Tracy Y. Cannon
Robert L. Judd
Charles J. Ross
Frank K. Seegmiller

P. Melvin Petersen
Albert Hamer Reiser
Mark Austin
George A. Holt
David A. Smith
James L. Barker
George H. Durham
John T. Wahlquist
Inez Witbeck

Lucy Gedge Sperry
Marie Fox Felt
M. Lynn Bennion
Llewelyn McKay
Lynn S. Richards
Gerrit de Jong
De Lore Nichols
Carl F. Eyring
Junius R. Tribe

Earl J. Glade
Wallace F. Bennett
Don B. Colton
William E. Berrett
Gordon B. Hinckley
Thomas L. Martin
Wendell J. Ashton
Edith Ryberg
William M. McKay

Marion G. Merkley
A. William Lund
Joseph Christenson
Archibald F. Bennett
Joseph K. Nicholes
Antone K. Romney
Kenneth S. Bennion
J. Holman Waters

Advisers to the General Board: Elders Stephen L. Richards and John A. Widtsoe

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

GENERAL AND STAKE BOARD SERVICE

Stake Boards are asking the General Board to suggest specific kinds of service which stake board members may render within the limitations set by the discontinuance of Union Meetings and the necessity for conserving transportation equipment.

The first type of service listed, "visiting Sunday Schools and observing class work," may need special comment, in view of the fact that the idea is abroad that stake board members should not be visiting Sunday School classes "for the duration."

The instructions of the General Authorities upon the whole subject are printed in pamphlet form entitled "Instructions pertaining to Suspension of Auxiliary Institutes, Conventions and Union Meetings." We quote the following paragraphs from those instructions which apply to visiting Sunday Schools by stake board members:

"Visits by Auxiliary Stake *Presidencies* and *Superintendencies* to ward organizations should be made as circumstances may require, but subject to the same rules and principles given above for guidance of visits by members of General Boards to the stakes." (From letter of January 27, 1942 to General Auxiliary Executives, paragraph 4)

When General Board Members may visit Stakes

"The occasional visits General Board members may find it necessary to make into the field should be confined to areas that are in particular need of help on account of special problems." (paragraph 2 of same letter)

"We further urge all officers concerned, General, Stake and Ward, so to conduct their activities under these instructions as to reduce to the lowest possible minimum every expense incident to the carrying on of the work and especially to have in mind outlays connected with the operation of automobiles." (paragraph 9 of same letter)

In the letter of February 12, 1942, the First Presidency answered the question of the General Auxiliary Executives about visits by Stake Board members as follows:

"Where provision is made for Auxiliary Stake *Presidencies* and *Superintendencies* to visit ward organizations as required, may not this include visits by stake board members as directed by the executives and as circumstances may require the attention of Stake Board members?" (paragraph 6)

"Stake Board members who are given assignments as officers and teachers in wards should not be called upon to make visits to other wards. Stake workers not so assigned may be given appointments to wards when the interests of the Auxiliary demand such visits, provided due regard be had to the curtailment of travel expenses." (paragraph 7)

The General Superintendency interprets the foregoing to mean that at the discretion of the General Superintendency a member of the General Board may be appointed to visit a stake "in particular need of help on account of special problems," and that the General Superintendency must be the judge of the "particular need," and that by the same reasoning and since "the same rules and principles" are to apply to visits to be made by Stake Board members, the Stake superintendency is expected to exercise its discretion and to be the judge of the "parti-

cular need" of a ward and "when the interests of the Auxiliary demand such visit."

It is expected that as stake superintendencies visit Sunday Schools in harmony with the foregoing advice, they may be able frequently, without any additional expense, to take other Stake Board members with them (such Stake Board members being free to visit if needed) and leave them where they may be needed along the route of travel or at the destination of the party and by doing so observe faithfully both the letter and the spirit of the instructions.

MORE REVERENCE IN OUR SUNDAY SCHOOLS

Our attention has been called to this subject by a "Program to Promote Greater Reverence in the House of the Lord," put out by the Sunday School board of the South Salt Lake Stake and approved by the Stake Presidency.

This program outlines eleven things by which the spirit of reverence may be increased in the congregations of the Saints. Beginning with the physical conditions necessary in the Church and its surroundings, it goes on to tell what each unit in the ward may do to promote this spirit, ending with the attitude of the congregation, individually and collectively.

According to the dictionary, reverence is "profound respect mingled with fear and affection, as for a holy being or place or an exalted thing"; and it instances Coleridge's phrase: "Reverence, which is the synthesis of love and fear."

Do our people lack the spirit of reverence for the "meeting house," as they are sometimes charged with being? It would appear so, if we judge by the things which sometimes are permitted to go on in our places of worship. Perhaps this is a carry-over from the period in our history in Utah and other

Western States when we danced, held parties and day schools, and worshiped in the same room. But surely we have advanced far enough nowadays in culture and respect for property, to say nothing of the spirit of reverence for sacred things, to have put all disrespect behind us.

Reverence is an attitude of mind. Before we can show reverence, we must feel it, think it, be it. There is nothing unnatural about reverence. Indeed, it is irreverence that is unnatural. Nor is reverence weakness, as some persons appear to believe. Rather it is strength. For it requires more will to be reverent than to be irreverent.

The South Salt Lake Stake workers do well to emphasize the conditions necessary to evoke the spirit of reverence. Once, it is said, an Indian Chief called on the late President Theodore Roosevelt. The Indian was chewing tobacco. Wanting to spit, he saw the impropriety of expectorating in such a place and so he took off his moccasin, spat in it, and then replaced it on his foot. There are certain irreverences which one cannot commit in certain surroundings. A meeting-house need not be elegant, but it can be clean.

The writer once attended a Sunday School in a new chapel. When he entered the building, it was empty, although there was only five minutes before time for beginning the school. Presently, however, from a side door leading to what used to be the meeting-house, poured a stream of people—mostly children and young persons. They took their seats quietly, sat down in silence, and remained so during the opening exercises. Not a whisper, not an attempt to converse, no unnecessary movement of the body or shuffling of the feet. It was an extraordinary gathering. What a contrast to the old way!

Yet this sort of thing could be done everywhere if we only made up our minds to do it. Suppose you try.

THE SUNDAY SCHOOL PARADE

(Continued from page 372)

In that day when Superintendent Cannon entered the board room all arose in respectful greeting; but he often protested because the board contained other members of the First Presidency, five members of the Twelve and two of the First Council of Seventy. This practice was never resumed after Brother Cannon's death.

The General Board had offices on the fourth floor of the Templeton Building, and we often met on days when there were no elevators in service. Brother Cannon, though along in years, always refused to let anyone assist him to mount those stairs.

At the Jubilee Celebration in 1899 an ad-

dress to the Sunday Schools was written and placed in a sealed box to be opened at the centennial celebration in 1949. The address, which I was asked to write, contained a sentence to the effect that when the members shall have read the address, all who had signed it will have passed away. Brother Cannon, on account of this sentence, declined to sign the address until hard pressed by his associates, then he did it with reluctance. Just what was in his mind no one can tell.

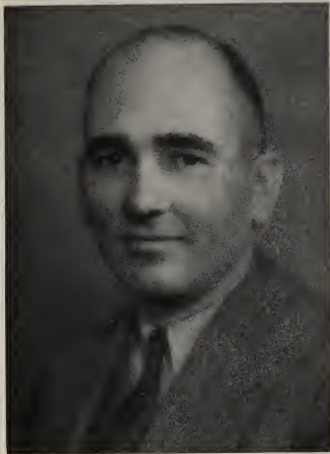
Of the members of the General Board who signed that address there are but three living, President Heber J. Grant, John M. Mills, and myself.

(To be continued)

ELDER A. HAMER REISER MAKES HIS EXIT AS EXECUTIVE SECRETARY

After more than twenty-one years of service in the Sunday School organization of the Church, Albert Hamer Reiser leaves, to assume somewhat similar duties elsewhere.

During this time he has served in various



A. HAMER REISER

capacities in the organization—first, as assistant in the office, then as business manager of *The Instructor*, and latterly as Executive Secretary to the Deseret Sunday School Union. At the time of his resignation, which was voluntary, he occupied both of the last named positions, and was also a member of the General Board, which he will continue to be.

It would be difficult to name a man with higher qualifications for an executive or secretarial place than Brother Reiser.

At the University of Utah, where he took a degree, he majored first in business and afterward in law. He has been admitted to practice at the Utah bar. In addition he is an expert stenographer, using both shorthand and the typewriter. And then, as a base for all this, he is highly intelligent, alert, efficient in an exceptional degree, and possesses initiative, with an enormous capacity for work. Moreover, he has an engaging personality, which enables him to meet people easily and likeably.

On top of all this, he took a course in Visual Education at the Brigham Young University, and applied the information thus received in the Sunday Schools of the Church. Indeed, he built up a department in this form of instruction.

He leaves his duties as business manager of *The Instructor* and Executive Secretary to the General Board to become manager of the Deseret Book Company, in Salt Lake City.

We wish him well in his new position with as much heartiness as we regret his leaving the duties he has performed for us for so many years and so devotedly. We shall continue to receive from him such services as he can perform on the general Board.

Evening Prayer

By

CHRISTIE LUND COLES



Give us now the miracle of sleep;
Let us rest secure in the everlasting arms;
Uphold us, bring us renewal
And enlightenment,
An inner poise and strength of purpose,
May we let go of every anxious thought
Or vexing condition,
Knowing that in Thee
All things are made new.
May the beauty and stillness of this night
Permeate our being and our life
And may we sleep secure
In thy tenderness and all-abiding love. . .
Amen.

ELDER WENDELL J. ASHTON MAKES HIS ENTRANCE AS GENERAL SECRETARY

The position vacated by A. Hamer Reiser, Secretary of the Deseret Sunday School Union, will be taken by Wendell J. Ashton, who will assume his duties on July 1st.

Although still in his twenties, the new secretary has acquired some of the qualities and experiences necessary in his new field.

He was graduated with high honors from the University of Utah in 1933, his major being business management. After his graduation he filled a mission to Great Britain, where he assisted President Richard R. Lyman on *The Millennial Star*. On his return home he became assistant manager and sales manager for the Sugar House Lumber and Hardware Co. He is a past president of the Sugar House Chamber of Commerce, a member of the Salt Lake City Board of Adjustment, and Secretary of the Rationing Board, one of three such boards in this city. He has for five years been a member of the General Sunday School Union Board.

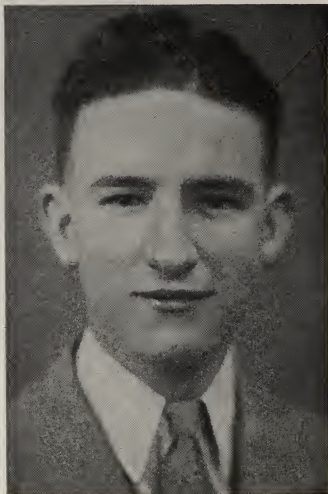
In collaboration with Mayor Ab Jenkins, of Salt Lake City, he wrote *Salt of the Earth*, the story of Bonneville Flats. Also he has written pageants for presentation in the Salt Lake Tabernacle by the Sunday School General Board.

Elder Ashton is already familiar with the work of the Sunday Schools, from his connection with the General Board and his numerous visits to the Stakes.

His likeable disposition, his youth, his energy, and his devotion to the Church, to-

gether with his preparation for his new duties are ample warrant for the promise which his appointment holds out.

The *Instructor* wishes him the success he deserves.



WENDELL J. ASHTON.

"CARRY ON"



By Hannah C. Ashby

If trials of life should come your way,
Still bravely carry on.
The darkest hour has always been
The one before the dawn.

If all were sunshine through the year,
The fragrant flowers would die;
No greater boon to man can come
Than rain drops from the sky.

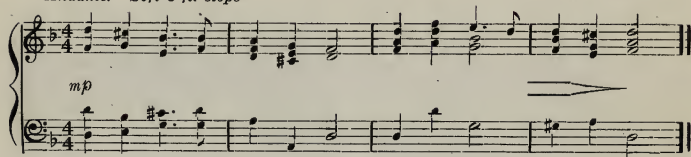
The trees that grow on wind swept heights
Have firmer, finer grain.
The men who strive with all their might
The nobler goals attain.

Then be content to carry on
And grimly face the fight.
For sin and error fall before
Defenders of the right.

Prelude

Tracy Y. Cannon

Andante. Soft 8 ft. stops

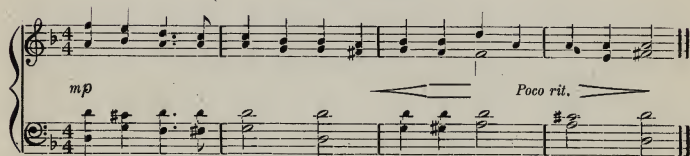


Sacrament Gem for September, 1942

(Deseret Sunday School Songs, No. 73, Stanza 2)

'Tis good to meet each Sabbath day,
And, in His own appointed way,
Partake the emblems of His death,
And thus renew our love and faith.

Postlude



WORLD-WIDE PEACE By Lizzie O. Borgeson White

When bells of freedom ring, proclaiming peace to all the world;
When far and near, throughout the earth, love's standard is unfurled:
Then man to man will brothers be, and selfishness will cease—
Christianity in all men's hearts assures us world-wide peace.



Secretaries



Wendell J. Ashton, General Secretary

WARTIME CHANGES AFFECTING SUNDAY SCHOOL AND SECRETARIES

Sunday Schools in war times are subject to rapid and sweeping changes as are all other interests and activities of our lives. The main duty we have is to help the schools adjust to the changes in such a way as to preserve the fundamental good of the schools for the benefit of the people.

The importance of religion to the soldier is stressed frequently, mainly by soldiers themselves. It is equally important to the morale of the civilian, who must bear the burden of the times in other arduous ways.

Sunday Schools are doing an admirable job of morale building in the communities and homes of civilians and in innumerable military centers. The men in camps attend religious service with solemn fervor and longing.

These men when at home were members of Sunday School classes or were officers or teachers.

The defense industries operating on war time schedules employ large numbers of people from Sunday School classes and organizations of officers and teachers. The shifts these people must work often keep them for a week or more from attending Sunday School.

Many rural Sunday Schools have been affected by the men leaving for military service or to take employment in defense areas. Women working in defense occupations are similarly withdrawn from Sunday School service.

Hardly a school exists which has not been affected to some degree.

These changes are reflected in the rolls and records of the Sunday Schools. These changes are so frequent and so many that secretaries find their work of keeping the rolls and records up to date to be greatly increased. The importance of keeping the record accurately at these times deserves special emphasis.

Superintendents need up-to-date, accurate, reliable information now as never before. The secretary can render a valuable service by keeping records which show that everything is under control. If the secretary gets mired down in the welter of changes, if his records are allowed to fall into confusion, the superintendency will be seriously handicapped in keeping the school together.

Rolls will show many changes, the addition and deletion of many names. Reports

will reflect this condition of change. Secretaries will find these changes to be unusual and to some degree annoying because they may be used to a more settled state of affairs.

The best attitude to take in the situation is one of determination to keep the records up to date and to keep everything under control. Secretarial service so motivated will prove to be a valuable aid to Sunday School executives in their effort to keep the schools functioning efficiently.

HANDBOOK ANSWERS SECRETARIES' QUESTIONS

Questions most frequently asked by secretaries can in most cases be answered by referring to the 1941 edition of the Handbook.

The following are examples:

Question: I have just been appointed Secretary of our Sunday School. Where can I get information about my duties?

Answer: See 1941 Handbook (pocket or large loose-leaf size) for page, see index of such titles as "Four Purposes of Secretarial Work," "The Duties of the Ward Secretary," "Ward Secretaries Equipment," etc.

Question: I am a new stake secretary. What are my duties?

Answer: See Handbook articles "Duties of Stake Secretary," "Stake Secretaries Equipment," "Annual Audit Recommended," and all articles dealing with ward secretarial duties and problems.

Question: How can I earn a "seal of approval" for my work?

Answer: See Handbook article, "Seals of Approval."

Question: Is the secretary expected to keep a history of the Sunday School?

Answer: Yes. See Handbook article entitled: "Abridged History of the Sunday School."

Question: What rolls is the secretary expected to keep?

Answer: Rolls for all classes, a cradle roll, excused roll, enlistment rolls. See Handbook article "Sunday School Rolls."

Question: When should a person's name be taken from a Sunday School roll?

Answer: See Handbook article "How to Mark the Rolls," section entitled: "When to remove Names from the Rolls."

Question: When a person leaves home to attend school or to be away for the greater part of a year, with the expectation of returning, should his name be taken from the rolls, or be put on the excused roll?

Answer: Names should be taken from all

(Please turn to page 401)



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

LIBRARY DEPARTMENT

In our discussion in this department last month, we pointed out that each departmental committee on the General Board was presented, in turn, an exhibit on tools for the teacher, at the weekly Board meetings. Some of the teaching aids displayed by the lower departments were explained. This month we continue with further hints from other departments with the suggestion that this same procedure of exhibits be brought into your ward faculty meeting.

One Board member held up a little homemade scrap book which one teacher used for review purposes. She had clipped out pictures contained in the Manual, colored, and mounted them. Periodically the drawings were held before the class, and the students were asked to tell the story behind each picture. Another teacher dressed dolls in Pioneer costumes to make her lessons more vivid.

Gordon B. Hinckley, secretary of the Church Publicity Committee and also a member of the General Board, announced that a new film strip on Church History has now been sent to all of the stakes. It contains 65 beautiful studies in color, and is available to ward Sunday School teachers throughout the Church. Brother Hinckley also pointed out that Episode One recording of the "Fullness of Times" is now available in each stake.

Another department displayed some colored "Standup Cutouts" printed by the Standard Publishing Company. The set includes 13 large cards each containing about 18 Bible figures ready to be cut out . . . enough to illustrate approximately 200 stories from the scriptures. The set, which would make a valuable addition to your ward library, is obtainable at the Deseret Book Co., Salt Lake City, for \$2.50. If you have an artist in your Sunday School, you may produce a similar collection for only the cost of some stiff cardboard and paint.

If your librarian would like some genuine photographs on Pioneer themes, prints from the John F. Bennett Collection are available at the Utah Photo Supply Co. in Salt Lake City.

One of the most valuable suggestions came from a Board member who held up a stiff sheet of paper called a "Publisher's Cover." He

explained that this cover, available at book shops, was used as a jacket for clipped articles from magazines. It preserves the edges of the magazine article, and at the same time affords a handy packet for filing purposes. A good librarian can make such jackets from almost any inexpensive stiff paper. Why not start such an enrichment file of clipped magazine articles for your library?

A unique map of Palestine was exhibited by the Junior Department. It was the work of an eight-year-old Sunday School pupil, and with recessions showed the topography of the holy land. It was made by soaking newspapers in water, then moulding them on a map into mountains, valleys, lakes, and streams. After the material had dried, it was colored.

An interesting chart for *Book of Mormon* lessons was shown. It indicated parallel chronological dates of *Book of Mormon* and *Bible* times. It is available at the Deseret Book Co. for \$2.00.

Throughout the exhibits, blackboards have been stressed. One department displayed colored chalk, and explained that for some blackboard work it is most effective. Have any of your teachers tried it?

Many other interesting artifacts, maps, pictures, and charts have been displayed before the General Board. All are stimulating. Do your part as librarian to arrange similar displays before your teachers. Your ward Sunday School library takes on additional importance during the war emergency. Push it forward!

NATURE'S OFFENSIVE

Nature staged a spring offensive of its own in the United States this year, and it was the most devastating combination of natural disasters encountered by the American Red Cross in its 61 years of disaster relief work, Chairman Davis announced.

Tornadoes, cloudbursts, ice jams, floods and forest fires concentrated in 18 states from Maine to Texas, took a toll of more than 250 lives. Approximately 2,300 persons were seriously injured, and about 7,000 families were affected, a large proportion of them being made homeless.

Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkley

PROGRAMS FOR AUGUST AND SEPTEMBER FACULTY MEETINGS

Programs for August and September Faculty Meetings should prove to be interesting and of great practical value to Sunday School officers and teachers. The first will feature aids to Gospel scholarship in the form of the printed word, books, magazines. The second will feature the tools of the Gospel Scholar, the means by which he can most effectively and generously share his scholarship with others.

Each program offers excellent opportunity for many teachers to participate. If the programs are fully developed as outlined, the school will profit definitely in many tangible ways. The General Board has spent two months presenting exhibits of reference books and visual aids for each of the departments. Some of these are illustrated in the library department of *The Instructor*, issues of June and July. These exhibits have been pronounced illuminating and profitable to a high degree.

The theme for the August Faculty meeting can be effectively developed in three parts:

1. *A blackboard presentation and discussion of the subject:* "A man is known by the company he keeps—What about the Gospel Scholar?"

2. *An exhibit of books and magazines illustrating desirable "company" for a Gospel Scholar.*

3. *An open discussion participated in by everyone leading to perfecting a plan for assembling, pooling, preserving, and sharing the resources of the community for enjoying intimate fellowship with great Gospel Scholars.*

The following purposes and details are suggested to guide in the development of these features:

1. *The Blackboard presentation:* Write the title on the board: "A man is known by the company he keeps, What of the Gospel Scholar?"

Ask what famous Gospel Scholars and writers, aspiring Gospel Scholars of today might seek fellowship with, through books and magazines. Such names as Joseph Smith, Orson and Parley P. Pratt, Wilford Woodruff, George Q. Cannon, Geo. Reynolds, James E. Talmage, B. H. Roberts; Joseph Fielding Smith, John A. Widtsoe, John Henry Evans, Geo. H. Brimhall, and many others

will be named. Write them on the board.

Opposite the names write the titles of their books, at the suggestion of the group. This pairing of the author and his books will serve as the introduction to the next step which should be sampling or epitomizing briefly the messages of the books mentioned. In preparation for this feature the person who conducts the presentation will find it effective and helpful to converse with several individual teachers and learn from them their individual enthusiasms for particular books. Lead these people to bear their testimonies about the books, briefly. There's the trick! Keeping an enthusiast in bounds as to time. The effect, however, should be impressive and should motivate much wholesome interest in such books as the *Bible*, the *Book of Mormon*, the *Doctrine and Covenants*, *Pearl of Great Price*, *History of the Church*, *Voice of Warning*, *Articles of Faith*, *Jesus the Christ*, *Teachings of Joseph Smith*, *Joseph Smith, an American Prophet*, and many, many other great books.

2. *Exhibit of the Community's Resources of Gospel Scholars—Great Books.*

This will require going to the people in the community and asking them to lend you one or more of their books on Gospel themes. Consider persuading them to put them in the ward library, after they have been properly marked or identified as the *gift* or *loan* of the individual to the ward library.

This will no doubt bring to light many old rare and precious volumes long out of print and otherwise unavailable as well as many excellent, more recent books of great worth to the Gospel Scholar.

Prospect carefully for the little books of the famous "Faith-Promoting Series" some of which now command some rather fancy prices as rare and valuable books. Look for old volumes of Church magazines, for *Articles of Faith*, *Bible* and *Book of Mormon* dictionaries, English dictionaries, commentaries and Church Histories. *The Progress of Man*, *Way to Perfection* and many of the excellent recent books.

Set these up in a display and take a few minutes to review briefly the values of each book.

3. *The open discussion* can be developed around such questions as:

- a. What other books would you like to have in the Sunday School library?

b. Do you know how and where we can obtain these?

Every suggestion should be written on the blackboard, if possible, and definite assignment and arrangement should be made at this time to get the book in the library at this

time, while the interest and enthusiasm are high.

The importance of a suitable room, shelves, cupboards and other facilities for a library ought to be discussed and provided for at the same time.

VISUAL AIDS AS TOOLS OF THE GOSPEL SCHOLAR

This presentation in your ward Faculty Meeting may be broken down into five parts. The duration of each will be determined by the number and length of Faculty Meetings held in your ward during the month.

The five topics are:

Talk: "Why Visual Aids Are Necessary in the Sunday School Classroom."

Talk: "Some Visual Aids Which May Be Used Effectively in Your Sunday School Class."

Demonstration: "Teaching Tools You May Make Yourself."

Demonstration: "Mounting and Filing Pictures."

Talk: "Jesus Was The Master of Teaching Tools—Follow His Lead."

Greater interest will no doubt be created if different teachers present different topics. Several teachers may participate in the demonstrations.

We submit some suggestions we think will be helpful in the presentation of each topic.

"*Why Visual Aids Are Necessary in the Sunday School Classroom*."—Man, through the ages, has bettered and controlled the physical conditions about him as fast as he has developed tools. Primitive man, in the absence of tools, could not cultivate acres of crops nor travel great distances. His scope was limited. It grew as he developed tools. So it is with the teacher. His influence on his students grows with the use of increased teaching tools. Illustrations will make more clear the objectives he is attempting to put over. Variety will increase interest. Speaking of visual aids, an old adage of the orient says, "The shortest distance between two minds is a picture."

"*Some Visual Aids Which May Be Used Effectively in Your Sunday School Class*."—You will find helps for this topic in the Library Department of the *Instructor*, 1941-42 issues. A list of visual aids is given in the Handbook, page 144 (page 46 of the large looseleaf edition), and supply houses are listed in the Handbook, page 146 (page 47 in the large looseleaf edition). You may make a demonstration of this talk, with a different teacher taking a few minutes to display visual aids helpful to his or her department.

This was done by the General Board recently, each department presenting an exhibit before the entire board. Here are some random samples of visual aids introduced before the General Board: Dolls dressed in Pioneer garb for a Church History lesson, various picture books on Bible themes purchased at ten-cent stores, a photograph of Oliver Cowdery's handwriting as amanuensis in the translation of the *Book of Mormon* (photographic copies are available at the Church Historian's Office, 47 East South Temple Street, Salt Lake City), a new film strip on Church History now available in all the Stakes, and various pictorial maps showing where important events took place.

"*Teaching Tools You Make Yourself*."—A teacher may make and display a topographical map of Palestine made by soaking newspapers and then molding the pulp and coloring it. Another may demonstrate a blackboard map, painting boundary lines on blackboard cloth (obtainable at book stores), shellacking the lines, and then hanging up for chalk drawing. An old favorite is a portable moving picture cabinet made from a shoe box or something similar, with two spindles around which pictures revolve. You may introduce folders for filing magazine clippings, and an index system for the same. These are but a few home-made tools that may be displayed.

"*Mounting and Filing Pictures*."—Pictures are certainly the most popular visual aids. Do your teachers know how to best mount and file them? You may give a simple demonstration with four picture mountings. The first is on a sheet of paper with a ragged edge—indicating that it was torn from a picture scrapbook which was not a looseleaf. The exhibitor explains that this is a common, but certainly not an effective method of filing pictures for classroom use, since the whole scrapbook must be passed around the class in order to show one picture. The next is the white looseleaf sheet containing several pictures. This is better than the first because it is on looseleaf paper. However, this method falls short because more than one picture has been mounted on the sheet, and one picture will distract attention from the other. A third sample is one picture mounted on a white looseleaf

sheet. This is a vast improvement over the first two, but there is a better method yet. This is the fourth exhibit—a single picture mounted on a stiff colored sheet properly punched so it will fit in a standard size loose-leaf book. It is also labeled, giving the name of the subject and the source from which it was taken. The picture mounting may contain on the reverse side a brief description of the subject. You may use different colored mountings for pictures falling in different classifications, such as the Old Testament, New Testament, *Book of Mormon*, and

Church History. Stiff colored mounting paper is inexpensive, and obtainable at book stores.

"Jesus Was Master of Teaching Tools—Follow His Lead"—For helps on this topic, see *Instructor*, April, 1942, page 188. Here are a few passages showing how Jesus used visual aids: Lilies (Matthew 6:28), coin (Matthew 22:21), mustard seed (Matthew 13:21), a child (Matthew 18:2-3), well water (John 4:13-14), sheep (John 10:14), fig tree (Luke 13:6-9), vine (John 15:1-8), bottles (Matthew 9:17).



Demonstration of Visual Aids Used in First Intermediate Department. Sister Evva O. Moyle with Pioneer Doll

UP-TO-DATE

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books." (Revelation 20:12)

There is little doubt that many of the

things recorded by those ancient writers are still up-to-date. "Did you write this chapter (II Timothy 3:1-7) since you came here?" asked an old lady of Mr. Spurgeon. "No," he answered, "I gave the New Testament to you, but I did not write it. It was written nearly 2000 years ago." "Well," observed the lady, "it certainly is up-to-date."



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham

SONG ANALYSIS

"We Are Watchers, Earnest Watchers" (No. 160 *Deseret Sunday School Songs*)

The text is so appropriate to Sunday School gatherings and work generally that it is unfortunate if every Sunday School in the Church is not able to make use of it.

We have no record that Brother Fones, the composer, made use intentionally of the bugle call, but he must have known what he was doing because this stirring melody is used with such good effect. At the opening of both verse and chorus we find the challenging notes of the bugle calls, sol, doh, mi. This should be drawn to the attention of the singers. Right away there is something which carries the interest beyond a few notes of a mere melody.

The martial spirit is further heightened in the accompaniment of the soprano and alto by the tenor and bass in the chorus. This part of the song is a duet for two trumpets to an accompaniment of trumpets which fill up the harmony, but which in rhythm are more like drums. To work up interest in the song as a whole the school might well be put to work on the chorus first. The melodic character of soprano and alto is so pronounced that it sings itself after one or two hearings. The real interest comes when the other two parts are added. The notes of the tenor and bass are very simple, being for the most part an octave or a fifth apart, the simplest intervals, and so arranged that they can be sung readily by ear. While the soprano and alto should be sung smoothly—legato—the tenor and bass should be short and detached, giving the effect of percussion, (being struck) rather than the smoothness of melody. Particular care should be taken that the last syllables of each group of notes is not held longer than the others, except on the word "love" in the fourth measure of the chorus, where the tone is a quarter note. The last two measures should be solidly sung with a light retard, because of the great solemnity of the text "led by God above," a tremendously solemn assertion. In these chords the tenor should be brought out well on account of its movement with the soprano, and in the last chord it should be strong, as it supplies the third of the chord, without which there would be only the one tone "g," which of course is inadmissible.

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Drawing attention to the fact that this "b" in the tenor cannot be left out will emphasize the importance of singing it and assist in getting some singers to sing the part.

In the contrasts between the two upper and two lower voices all through the chorus, the chorister must insist on the preservation of the rhythm of each pair as they predominate in the dotted eighth notes followed by sixteenths in the two upper voices, and the straight eighths in the two lower voices. Even when the two groupings are sung simultaneously neither one should give way to the other and change to fit it, but each should be sung as it is written. The effect is then very fine.

The verse may be taught in ways that have already been described many times in these analyses. Seek out the best melodic lines, and emphasize such parts as may move in easy consonance, such as alto and soprano in measures three and four; the soprano and tenor in measure five; the contrary progression in soprano and bass in measure six; the uncommon progression of the bass in measure fourteen and fifteen, also the strength of the chord with the "e" in the bass (with the hold over it) in measure fourteen; the same in the first chord in measure fifteen; the interesting tenor part running parallel with the soprano in measure fifteen, leading to the indispensable "b," the third of the chord, in measure 16, etc. Every device that will show interest or importance in any part should be used to awaken and hold interest in all parts.

While enthusiastic, the song is not without its serious back-ground, as intimated in the opening of each verse. "We are watchers, earnest watchers," "We are working, bravely working," "We are looking, calmly looking," are no insignificant expressions if viewed in the light of Sunday School responsibility. A study of the text will reveal a spirit of calm faith, realization of serious responsibility and sturdy determination, and this spirit must permeate each verse. The chorus is a reiteration of each sentiment, and closes with the solemn statement that our course is onward and upward because it is led by God above. The solemnity of the song must not become funeral or the enthusiasm trifling, or merely exuberant. Moderate march tempo will best suit the rendition.

Organist should study this lesson carefully so as to be in full accord with the chorister in the teaching and rendition of this splendid song.

SONG ANALYSIS

"In Remembrance of Thy Suffering"*Sunday School Songs, No. 45*

The words and music of this sacramental song were written by Evan Stephens. It is very evident that the composer hoped the music would be sung in four parts, for while the melody itself is always interesting the other parts as well as the harmony add very much of beauty and interest to the song. Although the melody is given to the soprano the other three parts are of almost equal importance.

They should therefore be well learned so that they may be sung not alone technically correct, but with freedom and expression as well.

The rhythm is characteristic and must receive careful consideration. Get the difference well in mind between the three eighth notes, as triplets, to the beat and a dotted eighth followed by a sixteenth in one beat. (See third line).

The song is a sacramental prayer to the Lord who gave Himself an offering for the sinner's sake, asking that as we forgive all who trespass against us. He may also forgive us our weaknesses; that our hearts may be purified so as to be worthy of His Spirit day by day to give us strength to overcome every

temptation, so that in the day when He shall come in His glory we may be found worthy to surround the board and partake anew the sacrament with Him.

The music is full of tenderness and sweetness of spirit and must therefore be sung with much feeling. Start the song moderately soft and on the first beat in each measure put a little extra pressure on the tone, as is indicated in the music. The second line is a little more vigorous than the first. A little crescendo from the first to the last of the second line would be effective. The third line may be sung with just a little less vigor than the second, but with a little more than the first. In the third line the tenor, which has the effect of a duet with the soprano even though the alto part is also singing, should be sung with good expression. Here just a little extra pressure, may be given to the first notes of each measure, though it should not be quite so much as was given in the first line. Start the fourth line with about the same volume as was used in the third. Make a good crescendo on the words "All Thou Seest" and then diminish the tone until the end.

The song should be sung in a moderately slow tempo but maintaining a good feeling or motion. Avoid making a separate beat for each eighth note in the triplet figures, excepting possibly at the very beginning and also at the end, if a retard is desired.

THE EYE 

IS MENTIONED
MORE THAN **800** TIMES
IN THE BIBLE

THE "WINGS OVER JORDAN"

NEGRO RELIGIOUS RADIO CHOIR HAS IN THE PAST
TWO YEARS TRAVELED **200,000** MILES AND
HELPED BY PERSONAL APPEARANCES,
TO KEEP OVER **200** CHURCHES
FROM BEING FORECLOSED.

Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christenson, J. Holman Waters

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

LESSONS FOR SEPTEMBER, 1942

BEFORE THE COMING OF THE LORD—(Continued)

Lesson 33. For September 6, 1942

Readings:

The text, The Manual for Lesson 33. Pay particular attention to the scriptural passages quoted therein, with the interpretation put upon them.

The teacher, however, should be careful not to exceed the subject-limits here outlined, since the next lesson, also, is on the material furnished in this chapter.

Outline of Material:

- I. Commotions and Tribulations:
 - a. Need to stand in holy places
 - b. Earthquakes and desolations
 - c. Attitude of men toward gospel
 - d. No cause for trouble to Saints
- II. Wonders and Signs:
 - a. Prophecy of the Prophet Joel:
 1. Increase of knowledge
 2. A going to and fro
 - b. Dreams by old men
 - c. Visions by young men
 - d. Manifestations in upper air
 - e. Some of these yet in future
- III. Further Prophecies:
 - a. Words of Daniel
 - b. Their fulfillment
 - c. Modern progress and the Restoration

Lesson Development:

1. How do you explain the acceleration of knowledge during the last century or so? For, during the eighteen hundred years before, little or no progress was made in many material lines—communication, for instance.

Explain the phrase that the Lord would "cut short His work in righteousness."

Speaking of the achievements in science, invention, and the application of its findings to life, Alfred Russel Wallace says, in his

The Wonderful Century: "A comparative estimate of the number and importance of these achievements leads to the conclusion that not only is our century superior to any that have gone before it, but that it may be best compared with the whole preceding his-

torical period. It must therefore be held to constitute the beginning of a new era of human progress."

2. In what respects has knowledge been "increased" since the opening of the nineteenth century?

It may be desirable to make a special assignment of this topic. Whoever is given the assignment should take cognizance of such divisions as: the sciences of chemistry, physics, botany, zoology, astronomy; such development as has taken place in education, psychology, schools and colleges; the growth of popular interest in politics, government, economics.

All this in explanation of the prediction about the increase in knowledge, which has been almost sudden.

And then there is the matter suggested in the text about "many running to and fro." That is, apparently, ease in the transportation of commodities and also of communication between parts of the earth. More progress has been made in this respect during the last half century than in all the centuries that went before it.

3. What relation, do you think, has all this to do with the unleashing of knowledge about spiritual things in the visions and revelations to our own Prophet, beginning in 1820?

On this subject we may dip into the religious philosophy of Mormonism. For our theory is (a) that every man "that cometh into the world" is endowed with the Spirit of Christ, which is, as we have seen, the "spirit of light and truth," (b) that those who have complied with the necessary conditions may have in addition the "gift of the Holy Ghost." According to this theory, it is through divine inspiration, not through their own efforts, that men receive knowledge of truth. The source of their ideas, ultimately, is the Spirit which "proceeds from God." And the flood of knowledge that has swept over the world during the past century and more is due, though men do not acknowledge it, as a rule, to this fountain of light and truth.

We shall see, in the next lesson, that knowledge of God and spiritual truth, has not kept pace with men's knowledge of material things.

BEFORE THE COMING OF THE LORD (Concluded)

Lesson 34. For September 13, 1942

Readings:

The text, The Manual for Lesson 34.

Much of the material in this lesson is decidedly not of the optimistic kind, but it must be considered along with material of the more pleasant sort. A great deal may be learned from our adversities—if we have the proper spirit and attitude toward them.

Lesson Development:

- I. Wars and the Overthrow of Nations:
 - a. The present and the past world war
 - b. The consequent effects
 1. Fear, which is universal
 2. Death, suffering.
 3. Consequent hunger, disease
- II. Heedlessness of Mankind:
 - a. Blindness of many statesmen
 - b. Indifference among the people as to righteousness and obedience to spiritual law
 - c. Nearness of Second Coming of Christ
 1. Phrase "time soon at hand"
 2. Interpretation of this phrase
 - d. Grounds for opinions:
 1. What men think
 2. What the Lord has said
- III. Equal Warning Given to All:
 - a. Passages from the scriptures
 - b. Acceptance of these as warnings

Suggestions:

1. In the preceding two lessons we have been dealing with the more pleasant features in the life of the world and man—the vast increase in knowledge and the application of this knowledge to the purposes of living. In consequence of all this, life-conditions have improved more than can be appreciated without a special effort on our part.

Review this improvement: (a) in domestic affairs, (b) in means of communication, (c) in the facilities for the spread of education, (d) in recreation, amusement, what not.

What is the difference between civilization and culture? Does the former necessarily imply the latter? In which of the two does religion come? To what degree may a material civilization become antagonistic to a cultural civilization?

This may be brought home specifically to the class thus: Originally firearms were intended (a) for the procuring of animal food for man and (b) for protection against an enemy. The invention of war implements has proceeded with unexampled rapidity in recent years. But what uses have these been

put to in the present world war? Similarly the automobile is an invention that serves man—as long as it ministers (a) to pleasure and (b) to transportation. But, in the hands of the reckless and careless driver, it becomes a means of death and destruction. Other inventions may also be cited.

2. How may our intense interest in the material be diverted more than at present to religion and other cultural things?

a. This thought should be made specific. Our material civilization is here—whether it is here to stay or not, no one can tell at the present writing (April, 1942). Moreover, it can be put to a good use, as we have seen, or a bad use. On what factors does it depend whether an invention is put to a good use or a bad use? Illustrate concretely.

b. In what ways is our civilization a pagan civilization, as Ellwood charges? (See his *Reconstruction of Religion*, particularly chapter IV.) He complains that it is a power-pleasure civilization.

Show specifically what elements make for pleasure and what for power. Why do men seek for money when their wants are all supplied, both in the present and in the prospective?

Ellwood puts forth as a remedy for this power-pleasure tendency in our civilization a "positive Christianity." This positive Christianity he sets in opposition to the negative Christianity that has prevailed in most of the world.

Ellwood instances the negative and repressive attitude which the churches have taken toward the sex instinct, whereas he thinks that Christianity should "attempt the control of the sex impulse."

c. Is Mormonism, on the whole, negative or positive in the matter of pleasure and power? Take this topic up point by point, specifically. For example, in the field of sex. What measures does the Church take (a) to direct and control this natural impulse (b) to provide means or avenues through which it may operate and manifest itself? Also, in money realms, what teachings of the Church take cognizance of the acquisitive instinct in man?

How about (a) early marriage, (b) large families, (c) amusement halls, (d) tithing and the belief in the United Order, (e) the use of leisure, (f) the boy scout organizations among us, (g) the various degrees of Priesthood for boys and men, (h) the almost innumerable places in the Church where men and women may work spiritually? Are these negative and repressive or positive?

Special Assignment:

If desirable and there is time, a capable member of the class might be appointed to consider (a) the separate and distinct num-

ber of things taught in the Ten Commandments and the Sermon on the Mount, (b) the application of each of these to conditions in the world to day, with a view (c) to showing that, if they were generally applied with determination and consistency, most of the ills of the world would be done away with.

What about poverty, for instance, and crime, and vice, and wars, and the relations between individuals? Each of these should be taken up—or at least one of them—to show how far we are from applying religion to our civilization and culture.

Application:

What steps can be taken by us, individually and collectively, (a) to learn the specific things prohibited and enjoined by the Gospel and (b) to apply them in each case arising under them?

It is doubtful whether there is much determined and specific effort made among professors of religion to do either of these things.

Here, then, is an opportunity to bring the matter home to your class.

GATHERING AT ADAM-ONDI-AHMAN

Lesson 35. For September 20, 1942

Readings:

The Manual, first of all. See, also, the references therein, and read the context as well as the passages referred to.

Outline of Material:

- I. The place called Adam-ondi-Ahman:
 - a. On the Grand River, in Missouri
 - b. Description of, by the Prophet
 - c. Why so named
- II. The Ancient of Days:
 - a. Name of Adam
 - b. General ignorance of him
 - c. Also Michael, the Arch-Angel
 - d. Something about him:
 1. Fought against Lucifer in "beginning"
 2. Will sound the trumpet for dead
 - e. Holds the "keys" of salvation
- III. Adam's Last Family Gathering:
 - a. Time of
 - b. Who were there
 - c. Appearance of the Lord there
 - d. Blessing upon Adam
 - e. Blessing by Adam
 - f. Prediction by Adam
- IV. A Grand Council Soon to Be:
 - a. Time of this gathering
 - b. Occasion for such gathering
 - c. A day of judgment and preparation
 - d. Quotation from Daniel
- V. Key of Everlasting Kingdom:
 - a. Son of Man appears there
 - b. Receives the "keys" from Adam

- c. Also dominion and glory
- d. Christ to reign on earth

VI. Thrones to Be Cast Down:

- a. Previous reign of Satan
- b. Present preparation for Christ's reign
- c. Present condition of world

VII. By Voice of the Priesthood:

- a. World council at Adam-ondi-Ahman
- b. Conditions respecting it

Note to Teachers:

The material with which this lesson is concerned is entirely theological and affects the future. Our only information respecting the events involved is found in the passages from the scriptures referred to and quoted here. Moreover, the events to happen at the place referred to are accepted by only the Latter-day Saints.

If, then, there is any application of this lesson at all, it will be merely that the Saints take note of these events and make such preparation for them as they can.

Lesson Development:

1. It is believed by Latter-day Saints that Adam lived in what is now America, that the Garden of Eden was here, that the "fall" of man occurred here. That, of course, was "before the earth was divided." We believe, also, that it was from here that Noah's Ark drifted to what is now the Old World, leaving this land a wilderness.

As a matter of fact, we are not the only ones who believe that America is the "cradle of the race." There are those not of our Church who have endeavored to prove this theory by considering the ocean currents, and base their conclusions on the drift of the currents from west to east, thus placing the racial cradle somewhere in Missouri.

2. It is, of course, a hazardous thing to state the time when the events foretold by the scripture quoted in this lesson will take place. It is safe, however, to consider the present state of the world in this connection. The state of the world is anything but encouraging, what with a universal war in progress, with a general fear grasping the universal heart of man, and with the prospective horrors of war's aftermath in view. Certain it is that the world has never been in such a precarious state as it is now.

Is it too much to say that all this is a fulfillment of the prophecies considered in these lessons?

RESURRECTION OF THE JUST

Lesson 36. For September 27, 1942

Readings:

The Manual, Chapter 36, together with special reference to the scripture quoted therein. (Please turn to page 393)



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson,
Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years Of Age

LESSONS FOR SEPTEMBER, 1942

DEEDS

Lesson 30. For September 6, 1942

Text:

Out of the Books, Lesson Thirty.

Objective:

To indicate what family relationships and clues for further research may be obtained from deeds and records of land transactions.

References for Further Study:

Teaching One Another, Chapter 26; Methods of Genealogical Research, Lessons 34 and 35.

Topical Outline:

See The Instructor, April, 1941, page 188.

Points to Emphasize:

1. Deeds are an important feature in the life of every civilized community.
2. The land frequently descends from father to son by right of inheritance.
3. Consequently deeds are an important factor in proving genealogical relationships.
4. The essentials of a deed are the names of the grantor, grantee, detailed description of the property, the date of transfer, and the book and page where reported.
5. Genealogical connections are given in the deeds of William Young and Anthony Young cited in the text.
6. An ancestor quite frequently disposed of property to his children or descendants by deed of gift prior to his death. Such instruments are of equal value with the wills in proving lineal connections.
7. Both wills and deeds need to be supplemented by other records from family or vital records.
8. A valuable list of the posterity of Richard Hill of Frederick County, Maryland is obtained from deeds of gift made by him. These in turn are supplemented by data from other sources.
9. Training and skill are needed in making abstracts of essential items from deeds to secure the important facts leave out the non-essentials.
10. The most important item required in

research and especially in tracing an emigrant to his former home is to learn his former place of residence. This is frequently obtained from deeds to which he was a party.

Discussion Thoughts:

1. Cite the work of wills and deeds in solving discrepancies.
2. Are these to be classified as original records? Official records?
3. Why are wills and deeds so dependable?
4. Why must they be proved in court, before being recorded, by the testimony of witnesses?
5. Prove that James Hill (husband of Ruth) was the son of Richard Hill, Sr.

FAMILY BIBLE RECORDS

Lesson 31. For September 13, 1942

Text:

Out of the Books, Lesson Thirty-one.

Objective:

To exemplify what precious records are preserved in Bibles and which are perhaps not elsewhere obtainable.

Topical Outline:

See The Instructor, April, 1941, p. 188.

Points to Emphasize:

1. For generations it was the almost universal custom for families to keep a record in their Bibles of births, marriages and deaths relating to members of their family.
2. When these were written almost immediately after the events occurred, they are most reliable as sources of information.
3. If, however, the Bible was purchased about forty years after the birth of the last child, and entries were made from memory, these often contain many errors.
4. If the entry contains also the hour of birth or death, it is more likely to be a contemporary record.
5. The date of publication of a Bible is important in determining the date when the entries were made.
6. If the entries are in different hand-writings, this also indicates they were made at different times.
7. Names may be incorrectly spelled and

in transcribing them, they should be spelled properly. The older forms of handwriting and the style of making figures should be carefully considered when copying *Bible* entries.

8. Precious entries in *Bible* records are exemplified by the entries relating to the Ridgway family quoted in the text.

Suggested Method:

Assign certain members of the class beforehand to bring before the group some samples of family *Bible* records kept by older members of their own family. Discuss how formerly this method of keeping records was generally in vogue. Emphasize by questions and discussion the value of such entries, and how they are often the only record of such dates obtainable. By further questions have it brought out that some *Bible* records are more dependable than others. Why? Utilize the interesting story of the finding of the Ridgway record, its providential preservation in print, and its worth to the families of President Heber J. Grant and Anthony W. Ivins.

Discussion Thoughts:

1. Display in class samples of different kinds of *Bible* records as gathered by members of the class. (Where original records are unobtainable, bring copies of the actual records.)

2. Why are *Bible* records made contemporaneously with events more likely to be accurate than those made many years later?

3. If a *Bible* were published in the year 1800, but contained record of births of children between 1740 and 1760, what would that tell you regarding the time when these events were recorded?

4. Were entries ever copied from an older *Bible* into a newer one?

5. No vital records were kept in towns of the Southern States. Show the value, therefore, of *Bible* records in tracing a family in the Southern States.

DIARIES

Lesson 32. For September 20, 1942

Text:

Out of the Books, Lesson Thirty-Two.

Objective:

To point out the benefits from keeping a daily record of your life, and the items of worth to be gleaned from such journal records.

Topical Outline:

See *The Instructor* for May, 1941, p. 249.

Points to Emphasize:

1. The life of every Latter-day Saint is important, interesting, and filled with faith-promoting experiences.

2. The Prophet Joseph Smith decried the fact that a proper record of all the important occurrences in their lives was not being kept by Church members.

3. This neglect, he felt, deprived us of the full benefit of manifestations of the power of the Lord in our behalf, and deprived posterity of the stimulus which a record of these events would bring to them.

4. Most of the prominent Church leaders after the Prophet's day kept careful journal records, giving daily accounts of their eventful lives as converts, missionaries, pioneers, and colonizers.

5. These are first-hand impressions indicating how the author felt in the midst of stirring events, and preserved the minute details in great fidelity and authenticity.

6. The place for all such journals today is in the Church Historian's Office where they can be carefully preserved for posterity. Copies of these precious journals should be in the hands of and read by their descendants.

7. The journal kept by the Prophet Joseph Smith has formed the basis for the first six volumes of the *Documentary History of the Church*.

8. Such daily records are full of character-revealing incidents and in their unfoldment show the development of the writer as a result of his life experience.

9. Excerpts quoted from the *Journal of Joseph Smith, the Prophet* and Archer Walters provide examples of the above.

Suggested Method:

It is taken for granted that in virtually every class throughout the Church there will be members who have access to one or more pioneer journals. Encourage them to bring these for display in class. A few especially significant passages should be read. Members should also be encouraged to keep daily records of their own lives. Point out how vividly events can be described on the day of their occurrence, but how weak and colorless descriptions of them will be if not given until a long time afterwards. Help the class to recognize the simple charm and unaffected but impressive style of the pioneer stories. Emphasize also the authenticity of these accounts.

Ask each member of the class as a definite assignment to keep a diary each day for at least one week. Have the results brought to class the next week.

CORRESPONDENCE AND CO-OPERATION

Lesson 33. For September 27, 1942

Text:

Out of the Books, Lesson Thirty-Three.

Objective:

To show how we can proceed to utilize best the efforts of the great host of genealogists in the world.

References for Further Study:

Teaching One Another, Chapters 34 and 35; Utah Genealogical and Historical Magazine, Vol 19, pages 97-100.

Topical Outline:

See The Instructor, May, 1941, pp. 249-250.

Points to Emphasize:

1. Judicious correspondence provides one of the best opportunities for obtaining genealogical facts and should be utilized to the fullest extent.

2. In corresponding use the most courteous, tactful and up-to-date methods.

3. The spirit actuating compilers of genealogical records is beautifully exemplified in the words of Artemas Ward.

4. Willingness of non-Mormon genealogists to co-operate with others and to dedicate their collections to the common good is typified by Mr. de Boer in donating the results of his labors to the Genealogical Society of Utah.

5. We must be willing to give as well as

to receive; strive always to send helpful information as well as to ask for assistance in return.

6. Unwillingness on the part of some Utah families to assist compilers of genealogy in the East by contributing records of their own family has sometimes prevented their records from appearing in a published book.

7. One may specialize and become not only an expert but an artist in genealogical correspondence by adhering strictly to the ten rules printed in the text.

8. "Freely ye have received, freely give."

Discussion Thoughts:

1. Assignment. Visit or write a letter to a relative, offering to exchange genealogical data.

2. What would be suitable wording for such a letter?

3. Why is it important that all such letters be courteous, yet direct and to the point?

4. How can you make it possible for the others to help you as easily as possible?

5. Why should all inquiries be answered promptly?

6. Strive, if possible, to have each member of the class send a letter of inquiry for genealogical data on one of his ancestral lines, employing the very best technique you have learned, and as replies are received, have them discussed in the class. Where success has resulted, analyze with the group the factors that brought the desired data. If no help was secured, have the class try to determine why. Ascertain if any of the ten rules for genealogical correspondence was violated.

Gospel Doctrine (*Concluded from*) page 390

Outline of Material:

1. Unending Mortality not a Blessing:
 - a. Tradition of the "wandering Jew"
 - b. Conditions of desirable immortality
 - c. Quotation from scripture

- II. Resurrection Essential Part of Existence:

Works of God eternal

What conditions will prevail during this period, respecting (a) the nations, (b) individuals within the nations, (c) Satan, (d) the animal kingdom, (e) children?

Will there be one nation or many nations then? What about the Kingdom of God at this time? Do you think that all men will be

members of the Church during the millennium? (For an answer to these questions see *Discourses*, by Brigham Young.)

6. Who are supposed to be "the just" who will be first to rise from the grave?

Application:

Do I believe what is contained in this lesson? If so, just how strongly do I believe it? Do I believe it strongly enough to do something about it? What can I do in the situation that will be effective?

These matters should be considered seriously by every member of the class. This is no time to be half-hearted about the spiritual truths discussed here!



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,
William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES

For Young Men and Women 19 and 20 Years of Age

LESSONS FOR SEPTEMBER, 1942

THE ETERNAL NATURE OF ORDINANCES AND COVENANTS

Lesson 31. For September 6, 1942

Text:

The Gospel Message, pp. 94-104.

Supplementary References:

Widtsoe, *A Rational Theology*, pp. 125-133; Widtsoe, *Program of the Church*, Chapters XVII, XXXII; *Doctrine and Covenants*, Section 132; Talmage, *Articles of Faith*, Chapters XI and VII.

Objective:

To bring students to appreciate the eternal nature of gospel covenants and ordinances as a distinctive feature of the Church.

Suggested Class Procedure:

Step 1. Arousing class interest.

Interest in this subject is easily awakened by one of the following methods:

I. The Question Method

Begin the class by asking such questions as the following:

1. In the matter of ordinances and covenants what is distinctive of the Latter-day Saints?
2. Who performs the ordinances in the Church?
3. Of what value are Church ordinances?
4. What is the relation of ordinances to salvation? Does the performance of ordinances insure salvation? Can we achieve salvation without them?
5. Name the various ordinances of the Church. (For the purpose of this discussion use only ordinances in which a covenant is expressly made or implied.) Do not expect complete answers until after Step 2.

II. The Problem Method

1. Have students list the problems they have faced concerning the ordinances of the Church. Arrange the problems on the blackboard in systematic order and eliminate duplications. (Do not answer them now—but proceed to Step 2.)

2. Stimulate thinking by presenting a few problems such as the following:

a. In the *Doctrine and Covenants* we read:

"And this greater priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

"Therefore in the ordinances thereof, the power of Godliness is manifest.

"And without the ordinances thereof, and the authority of the Priesthood, the power of God is not manifest unto men in the flesh—(84:19-21)

What is meant by the above passage? Illustrate.

- b. If men perform the ordinances of their particular church without holding direct authority from God, what authority do they hold? Is the authority received by a pastor from his congregation to perform ordinances in his church, sufficient to bind the Lord so that He will manifest His power through such ordinances?
- c. What is the endowment? What is its value?
- d. Should we marry in the Temple?

The Research Period:

Step 2. Having aroused class interest by questions, problems, or other method the next step is to have the students seek answers from the class Manual and from the standard works of the Church. A short period of silent reading is preferable and books should be supplied in sufficient numbers to permit this. While students are silently reading, the class director can further stimulate their thinking by placing additional questions and problems on the blackboard with some references to places where helpful material may be found.

If the number of books available in the class is small, discussion may begin immediately with such students as have access to books being encouraged to seek for, and quote the Manual and the scriptures in answering questions. Special reports.

The Discussion:

Step 3. Return to the questions and prob-

lems first raised and in the light of facts gained in the research discuss them more completely. Other questions may be used to stimulate the class to further discussion.

The Summary:

Step 4. Reserve time to summarize carefully, with the aid of the class, the facts upon which the class has agreed, and the problems needing further discussion. The summary should be placed upon the blackboard and serve to fix a few central thoughts which the students may carry from the class room. Stress especially the contributions made by Mormonism upon this subject.

The Assignment:

Step 5. The next class hour will be devoted to a continuation of the subject "Eternal nature of Ordinances and Covenants." The summary should reveal some questions needing special report and such problems should be assigned first.

1. Two students may be assigned to give the history of L. D. S. Temples.
 - a. The story of the temples built before reaching Salt Lake City, Valley.
 - b. The story of temples in the West.

References:

The Gospel Message, pp. 100-104; Berrett, *Doctrines of the Restored Church.*

THE ETERNAL NATURE OF ORDINANCES AND COVENANTS—(Continued)

Lesson 32. For September 13, 1942

Text:

The Gospel Message, pp. 94-104.

Supplementary References:

Bible Prov. 1:5-7; Matt. 3:15; John 3:1-5; 6:47-56; II Cor. 13:10-11; Eph. 4:11-13; I John 3:1-3; 5:5-7; *Book of Mormon* III Nephi 9:23-27; 18:6-7, 11; Mormon 9:22-23; Moroni 4:5; 5:6; *Doctrine and Covenants* 20:37, 75-79; 27:2-4; 76:7-10; 88:118-119; 93:20-22, 26-28; 132.

Objective:

To lead students into actual explanations of the ordinances and covenants of the Church so that they will be enabled thereby to teach the gospel to others.

Suggested Procedure:

Step 1. Review briefly, by short questions and answers, what was accomplished in the preceding class hour on this subject. If the interest in the preceding discussion was maintained the review will renew it and set the stage for further discussion.

Step 2. Make a list on the blackboard of questions needing further discussion. (The

list may have been made up as part of the summary of the last lesson and can be written now on the blackboard without further questioning.)

The Research Period:

Step 3. 1. Have students make a brief search in the text or in the Standard Works for information.

2. Have the special assignments reported on. (See lesson 31 for suggestions on assignments.)

The Discussion:

Step 4. From the study done in class, the the special reports, previous discussion, etc., every students should now possess some information enabling him to speak intelligently on some phase of the subject. It should be the aim of the teacher to now draw from every student, or at least from the backward ones, some verbal expression on a phase of the subject. Remember the objective of this hour is student expression, not new information.

The Summary:

Step 5. Carefully summarize, using the blackboard, the findings of the past two class hours. The summary might take the form of an outline, such as the following, with an oral comment on some ideas the class has advanced on each subdivision.

- I. Importance of Ordinances and Covenants:
 1. Symbols are used in life as tokens of covenants made or ideas advanced.
 2. Symbols help preserve ideas and promote action.
 3. Ordinances are symbols of deep significance which signify the inner advancement of the individual.
 4. Ordinances of God, when performed by the Priesthood, are the means through which God manifests the power of Godliness unto man.
- II. The Need of Ordinances and Ceremonies:
 1. To establish rights and obligations.
 2. To remind an individual of these obligations.
 3. To help the individual attain salvation.
- III. Types of Ordinances:
 1. For the Living individual.
 - a. baptism
 - b. confirmation
 - c. ordination
 - d. endowment
 - e. Temple marriage
 - f. sealings
 - g. sacrament
 2. For the Dead:
 - a. baptism
 - b. confirmation

- c. ordination
- d. endowment
- e. marriage
- f. sealings

IV. The Story of Our Temples:

1. Temples are erected for ordinance work.
2. We have been and now are a temple building people.
- c. Temples we have erected (enumerate).

The Assignment:

Step 6. The next two lessons will be upon the subject, "The Fall" and the "Atonement." The following assignments are suggested:

1. Ask class members to consider the following:
 1. What contributions did Joseph Smith make to the *Bible* account and explanation of the "Fall." References: The Gospel Message, pp. 104-107; Moses 5:6; *Doc and Cov.* 29:40-48; 74:7; 93:38. *Pearl of Great Price*, Articles of Faith No. 2.
 2. What contributions did Joseph Smith make to an understanding of the Atonement? References: The Gospel Message, pp. 107-114.
- II. Assign students to give five minute talks on the following:
 1. The *Bible* story of the "Fall." References: Genesis 2.
 2. The Moses Story of the "Fall." References: *Pearl of Great Price*, Moses 5:6.

NEW LIGHT THROWN UPON THE DOCTRINES OF THE FALL AND THE ATONEMENT

Lesson 33. For September 20, 1942

Text:

The Gospel Message, pp. 104-114.

Supplementary References:

Bennion, *The Religion of the Latter-day Saints*, pp. 87-113; *Pearl of Great Price*, Moses 6; Abraham 3.

Objective:

To lead students to an understanding of the "Fall" and the "Atonement" and especially to realize the Latter-day Saint contributions to that understanding.

Suggested Procedure:

The Introduction:

Step 1. Class interest in this subject can be easily aroused by one of the following methods:

- A. The Question Method:
 1. What is meant by the "Fall" of Adam?

2. Where can we turn for information concerning the "Fall"? What part of this information is a contribution of Mormonism?
3. Was the fall a necessary part of the Gospel plan?
4. Did Adam and Eve regret the step they had taken? (See Moses 5:9-11)
5. Is mankind under condemnation because of the "Fall" of Adam and Eve? (See Articles of Faith No. 2)

B. The Problem Method:

1. Many Christian denominations teach that all of the children of men are conceived in sin, being born under a curse placed upon Adam and Eve as a punishment for their transgression. What is the Latter-day Saint doctrine on this matter?
2. We read in the scriptures: "Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because he became spiritually dead, which is the first death—." Does entrance into the physical world always mean a spiritual death? Did we all undergo such a death in order to enter this world? How was Adam born again of the spirit? How must we all be reborn of the spirit? (See Moses 6:51-54, 57-62)

The Research Period:

Step 2. Before the above problems can be solved and questions answered, students should search for information, especially from the scriptures. If possible have students read silently from The Gospel Message, pp. 104-107.

Search the *Bible*, *Book of Mormon* and *Doctrine and Covenants* for information on the "Fall."

Have special reports given.

The Discussion:

Step 3. Return to any unanswered questions and problems. Seek in the discussion to tie answers to the scriptures. List the contributions Mormonism has made to an understanding of the "Fall." Stress the fact that the "Fall" is not wholly understood, probably cannot be understood by man, any more than we understand life. The story of the "Fall" is hence largely symbolical of the great underlying truth God would have us understand.

The Assignment:

Step 5. The next class hour will be given to a discussion of the "Atonement." The following assignments are suggested:

- A. Ask the entire class to consider the following problems.

1. What was the Atonement of Christ?
 2. How does the Atonement affect you?
- B. Ask individual students to prepare brief reports on the following:
1. "The Old Testament prediction of a Redeemer." References: The Gospel Message, pp. 108-110.
 2. "The Understanding of the Mission of Jesus from the Latter-day revelations, as found in the *Book of Mormon*, *Pearl of Great Price*, and *Doc. and Cov.*" References: The Gospel Message, pp. 110-114.

NEW LIGHT THROWN UPON THE DOCTRINE OF THE FALL AND THE ATONEMENT—(Continued)

Lesson 34. For September 27, 1942

Text:

The Gospel Message, pp. 107-114.

Supplementary References:

Talmage, *Sunday Night Talks*, pp. 72-82.

Objective:

To bring students to an understanding of the atonement, and to give them an opportunity to express themselves on the subject.

Suggested Procedure:

Introducing the Subject:

Step 1. Jesus Christ is the Central figure in the religion of the Latter-day Saints. We are members of the Church of Jesus Christ. Our message is that of the Gospel of Jesus Christ. Hence to understand Mormonism it is necessary to understand the mission of Jesus Christ.

1. What was Christ's relationship to God in the pre-earth life?
2. What was Christ's relationship to man? (See *Doc. and Cov.* 93:23)
3. What do these relationships suggest as to the mission of Christ?
4. What is the goal of life?
5. What stands between man and the attainment of that goal?
6. What is Christ's Mission in relation to the goal of life?
7. What barriers stand between man and God?
8. What barriers did Jesus Christ remove? How did He point the way to overcome other barriers?
9. How is Jesus Christ our Redeemer? (Note) Do not spend much time on these

questions unless the students can readily answer them, but proceed to step 2 and let students search in the Manual and in the Scriptures for the answers. It is well to place these questions or others on the blackboard so as to give direction.

The Research Period:

Step 2. (a.) Have special reports given (See preceding lesson for suggested Assignments).

(b.) Have students search in the Manual and the Scriptures for needed information.

The Discussion:

Step 3. Return to the questions asked at the beginning of the class for further discussion. If necessary to a correct understanding the class instructor may add comments as the discussion proceeds but in each instance should give students the first opportunities for expression.

The discussion should be so directed as to bring out:

- a. The connection between the "Fall" and the "Atonement."
- b. That Jesus Christ came to save us from our sins and not in our sins.
- c. That man alone cannot return to God.
- d. That all of the questions on the Atonement cannot now be answered.
- e. And that much knowledge on this subject has been brought to light through the instrumentality of Joseph Smith.

Assignments:

Step 5. The next two class periods will be given to a discussion of "Salvation for all Men." The following assignments are suggested:

- a. Ask the entire class to think through two questions:
 1. If a knowledge of the Gospel is necessary to salvation, is there any hope for the billions of human beings who have died without hearing it?
 2. How does temple work for the dead affect the happiness of individuals in the Spirit World?
- b. Have students prepare five minute talks on the following:
 1. "Contributions of Joseph Smith to the doctrine of Salvation." References: The Gospel Message, pp. 117-118.
 2. "Joseph F. Smith's Vision of the Redemption of the dead." References: The Gospel Message, pp. 118; Smith, *Gospel Doctrine*, pp. 598-599.



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR SEPTEMBER, 1942

TWO PRINCIPLES OF PROGRESS

Lesson 31. For September 6, 1942

Text:

Sunday School Lessons (Manual) No. 31.

Problem:

What place do faith and repentance have in our daily life, in addition to their relationship to salvation?

Supplementary References:

Talmage, *Articles of Faith*, pp. 96-116. L. Bennion, *The Religion of the Latter-day Saints*, pp. 113-120. Evans, *The Heart of Mormonism*, pp. 270-274; *Discourses of Brigham Young*, pp. 235-245; Alma 32: 17, 18, 21, 27, 29, 41-43; Ezekial 33: 15, 16.

Objective:

To show that faith and repentance are eternal principles upon which all human progress depends and that they are essential to the salvation of the human soul.

Methodology:

In this lesson the teacher is faced with the task of taking two principles that on the surface appear to be religious abstractions, and interpreting them as two vital factors that daily influence the lives of humans. To do this, the teacher must deal with tangible experiences that are within the comprehension of the students. This lesson therefore provides an opportunity to make the most of the Recitation-Discussion method. It would be well to review the chapter on this subject in Wahlquist's *Teaching as the Direction of Activities*, pp. 46-53, and organize the discussion accordingly.

The teacher might begin by asking questions concerning factors that motivate people to do things. For example, why a person undertakes a long period of schooling in order to become a doctor, a lawyer, an engineer, etc. Or why a farmer plows and plants. Although the desire for prestige, power, or material gain may stimulate individuals to such activities, it can be pointed out that faith is the power that moved them to the activity. From this point the teacher can transfer the thought from the achievement

of earthly successes into the realm of the spiritual, pointing out the strength that can come from two Latter-day Saint concepts, namely, the idea of a personal God, and the concept of mortals ultimately achieving a state of godhood.

Two dangers are present in such a discussion that should be avoided. First, there is a tendency to spend too much time trying to distinguish between faith and belief. Such discussions are fruitless. The teacher should stress the fact that faith is a positive, active power, which leads a mortal being to secure a conviction of the unseen, or the future of life that borders on an absolute knowledge. The second danger is in attempting to define the term faith. Both scriptural and dictionary definitions are unsatisfactory. It is a power that must be felt and understood through activity, rather than theoretical wordings.

In regard to the second phase of the lessons, the teacher needs to lead the students, through questions, to sense that every time one errs, then attempts to correct the previous error by improving the faulty procedure, the principle of repentance is being used. Illustrations from daily life—violation of traffic laws, shirking obligations, small lies of omission, commission and inference, faulty procedures in laboratories and homes, etc.—indicate that if errors are made, the wise person revises his method and tries to achieve the goal through the adoption of a better one. From this point, at which repentance is seen from an angle of daily life, it is a simple task to indicate that transgression of a divine law must be righted by a change of attitude on the part of the doer. Sin, or transgression, or maladjustment, or any other term applied to an undesirable mode of conduct, demands a correction, which is repentance. This leads one to do the will of God and ascend one step higher in the scale toward eternal exaltation.

The assignments listed for this class period should be interspersed at those points where they can be used to either explain, clarify or conclude an interpretation of one of these two principles of progress.

The assignments listed for this class period should be interspersed at those points where they can be used to either explain, clarify or conclude an interpretation of one of these two principles of progress.

The teacher should measure the outcome

of the lesson by asking such questions as the following:

1. In what sense is faith a principle of daily living?
2. To what extent do you use faith in your daily work, school or play?
3. How close can faith come to real knowledge?
4. In what sense is repentance a constant act of daily life?
5. What part does repentance play in bringing mortals into close communion with God?
6. What are the various aspects that characterize true repentance?

Enrichment Material:

"Faith is a conviction, an attitude of mind, which is not certain knowledge and yet is an assurance far stronger than mere belief, hope or desire. We have a knowledge of things we have already experienced. Our knowledge relates largely to the past, including, of course, the immediate past. Faith, on the other hand, is pointed toward the future, toward the possible, toward the unexperienced or larger experience. A man of faith is hopeful, optimistic, courageous, adventurous, confident, and forward-looking. Faith is like a searchlight casting its beam far ahead of its present position."—L. L. Bennion.

Assignment for Next Class Session:

1. Have a class member report to the class the distinction between a principle and an ordinance.
2. Have several members contact members of the Protestant or Catholic Churches and get their interpretation of the significance of religious ordinances in their respective churches.
3. Have a class member investigate the origin of some service club, (Rotary, Lions, Kiwanis) and relate the relationship that exists between the founder's idea and the symbols that became characteristic of the organization.
4. Have a priest who has performed the ordinance of baptism give his reactions, explaining the value he saw in it and interpreting his feelings toward it.

THE SIGNIFICANCE OF RELIGIOUS ORDINANCES

Lesson 32. For September 13, 1942

Text:

Sunday School Lessons (Manual) No. 32.

Problem:

What is the value of religious ordinances?

Supplementary References:

D. C. Barnes, "A Brief History of the

Practice of Baptism," *Improvement Era* 38: 595 ff. (Oct. 1935); Evans, *The Heart of Mormonism*, pp. 84-88; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 121-128; Smith, *Gospel Doctrine*, pp. 252, 265; Talmage, *Articles of Faith*, pp. 120-134; Widdsoe, *A Rational Theology*, pp. 125-129; *Discourses of Brigham Young*, pp. 245-253.

Objective:

To demonstrate that religious ordinances are vital parts of the Gospel of Christ, having: (a) a symbolical value; (b) a personal value to the participant.

Suggestions for Organization:

While the textual material is primarily organized to present the ordinances of immersion baptism and the spiritual regeneration through the Holy Ghost, the lesson affords an opportunity for the teacher to enrich the lives of the students by the inclusion of additional Gospel ordinances; if time permits. Among those that might be stressed are: the Sacrament of the Lord's Supper, temple endowments and marriage for time and eternity. The teacher can find ample material for such topics in the accompanying references. In each case the instructor should stress the two phases of each ordinance that are listed in the objective.

Methodology:

The various reports suggested in the assignments to accompany this lesson should provide stimulating background material, which, when coupled with the experiences of the class members in both religious and group activities, should furnish the basis for a stimulating socialized recitation.

The following suggestive outline should prove helpful in directing the general discussion concerning the significance of ordinances:

- I. There is a difference between the Gospel and the Church.
 - A. The Gospel is the plan and the spirit of salvation.
 - B. The Church is the vehicle through which the Gospel is enabled to function in the lives of human beings.
- II. Forms and ceremonies are the conservators of the values of life.
 - A. In society.

The use of sworn statements and oath of allegiance, the pledge to a flag, signatures, handshaking, fraternal initiations, club rites, etc.

- B. In religious circles.

1. Baptism.
 - a. The initiation into the Church.
 - b. A symbol of the death and burial of the sinful past and the resurrection to a newness

of life (see Acts 22:16; John 3:5 and Romans 6:4,5).

2. Confirmation.
 - a. The admission to full Church membership.
 - b. The symbol of spiritual rebirth.
 - c. The gift of constant divine companionship.
3. The Sacrament of the Lord's Supper
 - a. A memorial rite, designed to refresh our memories of the sacrifice Jesus made for our salvation and emancipation from sin and death.
 - b. A symbol of our acceptance of God, Christ, the plan of salvation, and its accompanying obligations. (Read carefully and analyze Section 20:77-79 of the *Doctrine and Covenants*.) It will reveal that Latter-day Saints can get no more from the Sacrament than they put into it—it demands meditation and sustained attention of the mind.
4. Temple Endowments and Temple Marriage, etc.
 - a. Lasting covenants before God.
 - b. Symbols of preserving the highest ideals that the mortal mind can comprehend.

Assignments for Next Class Session:

The subject matter of this lesson is ideal for a panel discussion. The exact topics for the panel should be chosen according to the needs of the class members as they face the problem of Sunday observance in the modern, war-torn world. The teacher should act as moderator, meeting with the members of the panel to plan their presentations, and directing the discussions that follow. The following list is a suggestion of some pertinent topics for the organized panel:

1. Relate the Old Testament method of Sabbath observance, giving its origins and purposes.
2. How had the Israelites of Jesus' day fallen into the error of making the Sabbath supreme over the individual, forgetting its personal spiritual benefits?
3. Discuss the possible mental, moral, physical, and spiritual values that may come from proper Sabbath observance.
4. What should a Latter-day Saint do on Sunday, to be in keeping with Church standards? (See Widtsoe's "Evidences and Reconciliations" No. 28, "Should We Go to Movies on Sunday?" *Improvement Era*, 43:481, August 1940.)

THE LORD'S DAY

Lesson 33. For September 20, 1942

Text:

Sunday School Lessons (Manual) No. 33.

Problem:

What principles should guide Latter-day Saints in their observance of Sunday?

Supplementary References:

S. W. Gamble, *Sunday, The True Sabbath of God*, pp. 134-202; Talmage, *Articles of Faith*, pp. 449-452; Talmage, *Jesus the Christ*, pp. 203-215; Smith, *Gospel Doctrine*, pp. 300-310; *Discourses of Brigham Young*, pp. 254-257; *Doctrine and Covenants*, 59:9-14; Matt. 12:1-14; Mark 2:27, 28; Isa. 58:13.

Objective:

To determine the principles that should guide Latter-day Saints in observing the Lord's Day and to understand the benefits that result from observing these principles.

Methodology:

The student assignments to accompany this lesson were planned to make use of a panel discussion. The teacher should introduce the topic to the class and then have the four speakers (who should be occupying positions facing the class) present their assignments. The questions that follow should be directed toward members of the panel for answering, the teacher assisting only where needed to complete or clarify an explanation. This procedure demands student participation and will tend to reveal the real basic problems that young people face in regard to this vital question affecting their religious living.

The following suggestive questions may open fruitful fields for discussion, if they are not raised by class members:

1. What did Jesus mean by the statement, "The Sabbath was made for man and not man for the Sabbath?"
2. According to the *Doctrine and Covenants*, what principles should guide us in choosing our Sunday activities?
3. What factors have led Church leaders to condemn commercialized recreation on Sunday?
4. How can Sunday be lived in accordance with the teachings of the Church in our urban life situations where many must work to provide gas, electricity, milk, phone service, hospitalization, transportation, etc., each Sunday?
5. Why have Church leaders condemned moving pictures, skiing, fishing, camping, etc., on Sunday?
6. What do you think of high school or college students utilizing Sunday for preparation of lessons?

Outcomes of This Lesson:

The class members should have a comprehension of the following:

1. The physical values of observing the Lord's Day.
2. The spiritual values of observing the Lord's Day.
 - a. Appreciation of the beautiful in thought, art, music, and fellowship with religious associates.
 - b. Securing a oneness with God through the true spirit of worship.
 - c. The inspiration to search for the idealism and joy to be found in "the abundant life."
3. The basic principles that might be used as criteria in determining the rightness or wrongness of Sunday activities. (Does it contribute to man's physical, mental, spiritual and moral well being? See Enrichment Material.)

The teacher should make use of the message of this lesson by organizing a project to see what might be done by the students to realize the goals of the lesson through active improvement of their own conduct on this and future Sundays. Increased class attendance at Sacrament meetings, a diminution of Sunday recreation, etc., are possible fields for this co-operative endeavor. There must be an awareness, however, on the part of the class leader that such projects cannot function by a mere negative prohibition. There must be satisfying constructive substitutes found for the disapproved activities.

Enrichment Material:

"That is, on the Sabbath day every person shall (1) attend meetings, (2) fast, if desired, and always if it is a regular fast day, (3)

partake of the sacrament, (4) bear testimony of the Lord's truth and goodness, (5) make right any misunderstandings with his fellow men, and (6) do all things with a singleness of heart toward the divine purpose of the Sabbath day. If these things be done in the proper spirit, the Sabbath becomes a day of rejoicing and prayer. And it should be noted that the commandment is for all members of the Church." (*Improvement Era*, p. 481, August 1940)

OPEN SUNDAY—REVIEW

Sunday, September 27, 1942

Assignments for the Next Class Session:

Lesson 34 has as its general theme the many opportunities provided by the Church for the development, both intellectually and as leaders, of its members. Several students could be given an opportunity to participate in the class activities as well as to enrich the class period itself, by the following plan: Assign different students to make personal visits or telephone calls to several of the ward leaders, asking them this question: "What has your activity in the Church contributed to your development?" Have them prepare written reports of these interviews to be used during the class period. It is suggested that the bishop, and his counselors, the president of the Relief Society, the class leader or presidents of the Melchizedek Priesthood Quorums, and any other auxiliaries, as well as some outstanding ward member, be interviewed for this information.

It would add interest to the class to invite some ward member who is an outstanding civic or business leader to come to the class and answer the question given above.

SECRETARIES DEPARTMENT

(Continued from page 381)

rolls. See Handbook "How to Mark Rolls," section, "Temporary Removal from Ward."

Question: What reports are secretaries expected to make?

Answer: A monthly report (in triplicate in stakes, quadruplicate in missions) and the annual report. See Handbook sections under these titles.

Question: What is the secretary's relationship to enlistment work?

Answer: See Handbook, "Enlistment Work."

Question: What is the secretary's relationship to the Aaronic Priesthood Extension Plan?

Answer: See "Aaronic Priesthood Extension Plan," in Handbook. Consult index for page.

Question: Who presides over the Sunday School?

Answer: "The Bishop Presides," See Handbook article under that title.

If you can not find answers to your questions in the Handbook, try *The Instructor*. From month to month, back through the years, scores of questions have been answered directly or by special articles. If your question is a rare, different one, not answered in these publications, ask the stake secretary. As a last resort, try the General secretary.

If you want information, don't hesitate to ask for it.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR SEPTEMBER, 1942

HOW THE DOCTRINE AND COVENANTS GREW

Lesson 31. For September 6, 1942

References:

Smith and Sjodahl, *Doctrine and Covenants Commentary*.

Objective:

To make clear some reasons why the revelations contained in the *Doctrine and Covenants* were given, and to some extent the manner in which they were received.

Observations:

It seems to be a law of growth—of learning that the need, the desire, precedes the revelation. Study, effort, prayer, are prerequisites to the introduction of great truths. This is true in the physical as well as the spiritual world. This truth should stimulate faith, confidence, and self-effort in young people. Delayed answer to prayers may prove to be our own gain. Lincoln said, "Get ready and the opportunity will come."

Suggested Class Activities:

Scripture reading: *Doctrine and Covenants* Section 4.

Memory Gem: *Doctrine and Covenants*, Section 13. This is a bit long, but interesting, important, and not at all difficult.

This lesson provides opportunity for an unlimited amount of interesting activity. Assign a student to review the life and tragic death of John the Baptist as told in the New Testament.

Another student could give some interesting statistics concerning the use of tobacco and alcoholic drinks, showing how science confirms the Word of Wisdom.

Find a few statistics concerning marriage and divorce as related to temple and civil marriages. The teacher could best present these.

Revelation is not limited to any one person. All people who are worthy may receive revelation for their own comfort and guidance. Relate a few such instances.

Section 76 is discussed at length in a later lesson.

Study Helps:

1. How does God reveal Himself to men? Give examples.

2. Why could Joseph Smith not learn from the *Bible* how to organize the Church?

3. What ordinances may one perform who holds the Aaronic Priesthood according to *Doctrine and Covenants*, Section 13?

4. What does the Word of Wisdom require?

5. What promises are connected with the Word of Wisdom?

6. What is the difference between a temple marriage and a civil marriage?

7. What promise was made to John, the beloved Apostle of Jesus?

8. Who may receive revelation for the direction and guidance of the Church?

9. Under what conditions may others receive revelation?

Illustrative Stories:

For forty years Moses had seen the suffering of the Israelites in Egypt. Then for forty more years he was a shepherd in the desert. He never forgot his people. The scenes of their misery lingered in his mind. One day, near Mt. Sinai, as he thought and worried about them, the vision of the burning bush came to him with its great message. (*Exodus*, chapter 3)

Naaman was a Syrian captain, and a good man. He was afflicted with leprosy, a dread disease. He went to the Prophet Elisha through whom a revelation was given and Naaman was cured of his affliction. (*II Kings*, chapter 5)

Elder Wilford Woodruff was sleeping in his wagon under a large tree. In the night he was impressed to get up and move it. Acting upon the prompting of the Spirit, he moved the team and the wagon. Almost immediately a great whirlwind came and rooted up the tree under which they were camped.

A definite time had been set for the birth of Christ by Samuel, the Lamanite prophet. The time had arrived, and wicked doubters conspired to destroy all who believed if the signs of Jesus' birth did not immediately come. Nephi, the Son of Helaman, prayed for protection of his people. The voice of Jesus said to him:

"Lift up your head and be of good cheer; for behold, . . . on this night shall the sign be given, and on the morrow come I into the world." (*III Nephi*, chapter 1)

Two missionaries were traveling through

a forest. They came to forks in the road. Not knowing which was the right one to take, they went a little distance among the trees and prayed for guidance. They were both definitely impressed to take the same road. Later they came to a house where they were invited to remain for the night. By chance the family had come into possession of a *Book of Mormon*. They had read it and were interested. Not long after, the elders baptized the family.

MESSAGES OF THE DOCTRINE AND COVENANTS

Lesson 32. For September 13, 1942

References:

Smith and Sjodahl, *Doctrine and Covenants Commentary*.

Objective:

To make definitely clear that the great message of the *Doctrine and Covenants* is the same as those of the Bible and the *Book of Mormon*. All of them have to do with Jesus and His work of Salvation.

Observation:

The Old Testament deals largely with Jesus' birth, which was then future. The New Testament records the fulfillment of Old Testament prophecies and gives details of Jesus' life, teachings, death, and resurrection. Both Old and New Testaments foretell his coming in the last days. All of this is true also of the *Book of Mormon*.

The *Doctrine and Covenants* in part is the fulfillment of ancient prophecies. It tells of the appearance of Christ and of the restoration of the Priesthood and the Gospel in preparation for his final return to reign a thousand years upon the earth. It announces to the world that the coming of Christ is even at our doors.

Suggested Class Activities:

Scripture Reading: *Doctrine and Covenants* 1:11-17.

Continue memory work on Section 13. (Read hymn, "I Saw a Mighty Angel Fly.")

Read and compare Scripture references given in the lesson.

Read the following references and give details as to how they have been fulfilled. Any Church history will give the information necessary. Malachi 3:1-3; Malachi 4:5-6; Matthew 24:31; Revelation 16:6-7.

Go somewhat into detail showing results of the visits and messages of John the Baptist, Elijah, and Moroni. Refer to General Conference Reports issued by the Church for statistics on number of members, wards, stakes, missions, etc.

Study Helps:

1. What special testimony of Jesus does Joseph Smith give in *Doctrine and Covenants* 76:22-23?
2. According to Acts 1:11 how is Jesus to return in the last days?
3. What warning is given in *Doctrine and Covenants* 1:12, 35? How many years have passed since it was given?
4. What kind of evidence is to follow the testimonies of the missionaries?
5. What did Daniel say about the beginning of God's kingdom on the earth?
6. When was this Church organized?
7. When did John the Baptist come and what did he restore?
8. When did Elijah come and what did he restore?
9. What did Moses do when he visited Joseph Smith April 3, 1836?

Illustrative Stories:

An art instructor laid a simple drawing before a small boy. "Make one like this," he said. For half an hour the lad worked, rubbed away lines, and made others less artistic. The sheet of paper became soiled, and each added effort to improve it seemed only to make things worse. He was at the point of despair; he had failed. Then the master stood at his side. "I cannot draw," the boy meekly said, "I tried, but it is not like your copy."

A few strokes by the master and his drawing stood out clear and beautiful amid his background of scratches and rubbings which resembled clouds. "You have not failed," said the teacher. "I am here to show you how. Only he who does not do his best fails. Follow my instructions, my plan, and you too will be an artist." How like the Great Master who gave us the perfect copy, the plan of life. If we do our best we cannot fail.

Our modern Scriptures are added helps to guide us through the troublesome conditions of the last days. "How long have you been a pilot?" a gentleman asked the man at the wheel. "I have been a pilot in this channel for thirty years," was the reply. "By this time," the gentleman continued, "you must know every rock, bar, and shoal along the coast." "No," the pilot answered, "but I know where the deep, safe water is."

Yesterday I visited an old couple. It was the good man's nintieth birthday, and two days before his wife had turned eighty-eight. They were feeble, but happy. "For sixty-eight years she has been my beloved companion," the old gentleman said. "Any day now, we will go back to our Father's home. You see, we are united for all eternity." "O grave, where is thy victory, O death, where is thy sting?"

SOME DOCTRINAL CONTRIBUTIONS OF THE DOCTRINE AND COVENANTS

Lesson 33. For September 20, 1942

References:

Same as for the last lesson.

Objective:

1. To show that the Doctrine and Covenants clarifies the true idea of the personality of God. 2. To help students better to understand the meaning of "salvation."

Observations:

We cannot say that the ideas of salvation and personality of God are new doctrines. They are as old as written records. What modern revelation does is to make these ideas understandable. Confusion and misunderstanding have increased as centuries have come and gone. It is the old re-revealed in the true light.

Suggested Class Activities:

Scripture Reading: Read again the Articles of Faith. Emphasize Article One.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from thee:
Where'er we turn, thy glories shine,
And all things fair and bright are thine.
—Moore.

Read the following references from the Bible: Matthew 3:17; John 10:33; John 20:17; Acts 7:55-56. Compare them with the statements quoted in the lesson concerning the personality of God.

Call attention to the system, order, and miracles in nature, and their evidence of a creating intelligence.

Present-day society divides itself into groups with varied standards and customs. Three principal groups or divisions are suggested in Section 76. List the standards of each group. Note differences. In life, would a member of one such class feel free and happy in the society of either of the other groups?

If we had instruments to measure happiness, all members of the Sunday School class would not measure the same. Parthenia said: "Love is two souls with a single thought, two hearts that beat as one." Add to, and extend this idea to include many souls. Would that then be Celestial Glory?

Study Helps:

1. Suppose you were telling someone of God. How would you describe him?

2. Restate the idea of God found in *Doctrine and Covenants* 130:22.

3. When Jesus comes again, what will he look like according to section 130:1-3?

4. What did Jesus mean when he said to the man on the Cross, "Today thou shalt be with me in Paradise?"

5. How many "heavens" did Paul refer to in II Corinthians 12:2-4?

6. How does Paul's statement agree with Joseph Smith's vision of the "three degrees of glory?"

7. Jesus said, "In my Father's house are many mansions." Does this statement agree with Paul and Joseph Smith? Give reasons for your opinion.

8. What does "eternal punishment" mean?

9. What difference would it make if we had no *Doctrine and Covenants*?

Illustrative Stories:

Bruce Barton said: "When you can dump a load of bricks on a corner lot and let me watch them arrange themselves into a house—when you can empty a handful of wheels and springs and screws on my desk, and let me see them gather themselves into a watch—it will (then) be easier for me to believe that all these thousands of worlds could have been created, balanced, and set in order in their orbits, all without a designing intelligence at all. Moreover, if there is no intelligence in the universe, then the universe created something greater than itself—for it created you and me."

"I heard your sermon about heaven," said a church member to the preacher, "but you did not say where heaven is. How can I get there?" "You see that house on the hill?" the preacher asked. "I have just come from there. In it is a sick widowed mother and three hungry children. Load your wagon with food and clothing and take it to them. There you will find heaven."

"Suppose you went to heaven," an infidel said to a little street urchin, "and Christ weren't there, what would you do then?" "I would go look for him," the boy quickly replied. "Suppose He was down to hell, what then?" the unbeliever continued. "Ah," said the lad, "I see you don't understand; 'cos where Jesus is, that's heaven."

A rich lady dreamed she went to heaven where she saw a mansion being built. "Who is that for?" she asked. "This is for your gardener," the builders replied. "But," objected the lady, "he gives away so much he can afford only a small house for him and his family." Farther on workmen were building a tiny room, "Who is this room for she asked again?" "This is for you," the workmen answered. "But I live in a great mansion," the woman said. "I cannot live in such a small house." "We are doing the best we can with the material you sent us," the mechanics assured her.

THE PEARL OF GREAT PRICE

Lesson 34. For September 27, 1942

References:

Documentary History of the Church, Vol. II, Period I, Joseph Smith pp. 348-351.

Objective:

To give students a definite understanding as to how we received the writing in the *Pearl of Great Price*, and to learn something of their contents.

Observations:

Again we may say that no new religious doctrine is advanced in the *Pearl of Great Price*. Yet through the messages of these writings the continuation and purpose of life become more real. The Council in heaven, the purpose of creation, choosing a Redeemer, and the war in heaven, add much to our understanding and continuity of the plan of salvation. If the religious world would accept the *Pearl of Great Price* many doctrinal problems would vanish away.

Suggested Class Activities:

Scripture reading, Abraham 3:22-28.

New memory gem, Moses 1:39.

Verses of special interest to read and comment on are, Moses 6:11; 5:11; 5:28; 6:5-6; 6:7; 6:46; 6:64-66.

Show the illustrations given in the Book of Abraham. Read and comment briefly on the explanations connected with them.

Contrast conditions and manner of receiving the records of Moses and Abraham.

Ask the bishop for part of the time in a

sacrament service. Have three students discuss: a. The Book of Moses; b. The Book of Abraham; c. Contributions of the two books to our knowledge of the *Bible*.

Study Helps:

1. How did the *Pearl of Great Price* get its name?

2. What are the divisions of the *Pearl of Great Price*?

3. How did we get the Book of Moses?

4. Retell the incidents connected with the Book of Abraham and how we got it.

5. What became of the mummies purchased by the Prophet?

6. On what kind of material was the Book of Abraham written?

7. Why is the twenty-fourth chapter of Matthew difficult to understand?

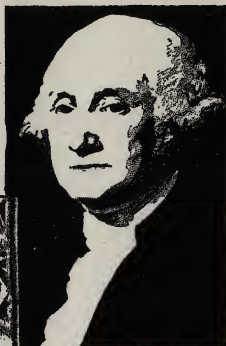
8. What is miraculous about Joseph Smith's story of his own experiences?

9. What, in this story, commands respect and attention by all who read it?

Illustrative Stories:

In a class recently visited this question was discussed: If Cain had a wife and lived in the land of Nod, he must have found people there who were not of Adam's family. (Genesis 4:16-17) A student read from the Book of Moses where it says that Adam had many sons and daughters, and that Cain married his brother's daughter. The teacher explained that this idea is consistent with the *Bible* narrative, for where only one family existed, intermarrying would be evident. The existence of another people is not necessary to complete the meaning.

ON A PEW IN
ST. PAUL'S CHAPEL, THE
OLDEST PUBLIC BUILDING IN
NEW YORK CITY, ARE
CARVED THE INITIALS OF
GEORGE WASHINGTON
TO COMMEMORATE THE FACT
THAT HE WORSHIPED THERE
FOR TWO YEARS.



Religious News Service



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR SEPTEMBER, 1942

Our next few lessons deal with historical material which reveals the fulfillment of Nephi's prophecy and the preparation for the Restoration of the Church of Jesus Christ. Keep these two things in mind and try to relate the events in the lessons to either of these two important themes.

I. The teacher should read widely in the fields covered in the lessons: Columbus, Cortez, Pilgrim Fathers, Revolutionary War, and the Constitutional Convention—for both a large perspective and for concrete stories and illustrations.

II. Capitalize on the students' studies in American history. Have them make reports, present maps, review articles on specific topics in the lesson. Watch for opportunities for dramatizations in the class period, dramatizations which are mainly the creations of the students.

III. Help students to discover a Divine purpose influencing the lives of men: e. g. Columbus, Pilgrim Fathers, Writers of the Constitution of the United States.

A GENTILE CROSSES MANY WATERS

Lesson 31. For September 6, 1942

Objective:

The Lord fulfills His purposes through the efforts of men; sometimes when they are not even aware of His purpose.

References:

I Nephi 13:12; Talmage, *Sunday Night Talks*, No. 28; *Encyclopedia Britannica* (See America, Columbus); a good Junior High or High School Text on America; Biographies of Columbus.

Organization of Material:

The first problem in presenting the lesson is to motivate student interest for further inquiry and study. To get this you might try one of several methods:

I. Begin the lesson with a student report of Columbus' voyage on the basis of a map of the day. With this beginning interest should be aroused in the reason for his voyage and the character and preparation of the man who would undertake such a move. Let them study the Manual for background material.

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II. The same approach could be used with the teacher presenting an outline map on the board and getting student help to fill in the route Columbus took. And then proceeding with study and discussions as above under I.

III. Or you might begin with Nephi's prophecy in I Nephi 13:12 and with the series of questions in the Manual on page 69 placed on the board. Let them read to find good answers to these questions.

Enrichment Material:

1. Have a map of the World as of Columbus' day in the class. This will arouse interest by giving concrete information.

2. Suggested topics for student-reports:

a. Columbus' purpose in sailing west
b. Columbus' preparation for the voyage

c. Columbus' route

3. Men are inspired to fulfill Divine purposes. (See *Sunday Night Talks*, Talmage, p. 30.)

Application:

Our Father in Heaven works through men even when they are not aware of His purpose. Think how much more He could do if we would seek His Will and its fulfillment.

THE CONQUEST OF MEXICO

Lesson 32. For September 13, 1942

Objective:

To indicate why Cortez was not among those Gentiles who Nephi predicted would come to America to win freedom and to set the stage for the restoration of the true Church of Christ.

References:

III Nephi, chapters 9-28 (relates the story of Jesus' visit among the Nephites); *Encyclopedia Britannica* (see articles on Cortez, Mexico, Montezuma II, Aztecs, and Quetzalcoatl).

Organization of Material:

The conquest of Mexico has no direct bearing on the Restoration of the Church of Christ. Indirectly, however, it is important and interesting. It gives us a negative picture by revealing to us the reasons why

Cortez was not paving the way for the Restoration. He and his men lacked both the political and religious background necessary to establish a civilization in which men seek new revelations from God and guarantee religious freedom. If these facts can be made clear to the students, this lesson will prove worthwhile.

The conquest of Mexico is interesting. We suggest you begin with the story of the conquest. Round out the picture; and then have the class evaluate the relationship between Cortez and I Nephi 13:12-19.

I. The Tradition of Quetzalcoatl

- a. Spaniards mistaken for Gods.
- b. The tradition of Quetzalcoatl, and its possible relationship to III Nephi 9-27.

It is very probable that the tradition of Quetzalcoatl is related to the Savior's visit among the Nephites after His resurrection. The tradition has come down to us in many forms, some of which are entirely foreign to anything suggested in the Nephite record. We should present this tradition for what it is worth and not give it as any sure or absolute truth for the *Book of Mormon*—a book that stands best on the inherent value and worth of its message and spirit, and as the Holy Ghost bears witness to the honest seeker after truth, of its divinity.

II. The Life, Character, and Aims of Cortez

- a. Did Cortez help prepare in any way for the Restoration of the Gospel and Church?
- b. In what ways did the Spanish Conquest of Mexico fail to be helpful?
- c. What were essential conditions for the Restoration?

Enrichment Material:

The teacher who has time will find great interest and concrete illustrations for this lesson in the following works:

1. Prescott, *The Conquest of Mexico*, 1922
2. Vaillant, George C., *Aztecs of Mexico*, Doubleday, Doran, and Co., 1941, Garden City, N. Y. chaps. X, XI, XIII, XIV.
3. A map showing the Americas would add interest.

Application:

In our next lesson we shall look to other Gentiles; men who answer Nephi's description.

ENGLISHMEN IN SEARCH OF FREEDOM

Lesson 33. For September 20, 1942

Objective:

To reveal the love of freedom as an essential element in the lives of the men who pre-

pared the way for the Restoration of the Church of Christ.

References:

I Nephi 13:13-17; Encyclopedias (See articles under Mayflower, Pilgrim Fathers, Puritans, Massachusetts, and Mayflower Compact.); Talmage, *Sunday Night Talks*, No. 28; Evans, John Henry, *Joseph Smith: An American Prophet*, chap 2; Roberts, B. H., *Comprehensive History of the Church*, Vol. I chapters 1 and 2; any good text in American history.

Topics for Two-and-One-Half Minute Talks:

1. Why the Pilgrims left England
2. Political freedom—a necessary condition for the restoration of the Church of Christ

Organization of Material:

This lesson tells the story of the Pilgrim, Puritan Fathers who came to America in search of religious and political freedom—two essential prerequisites for the Restoration of the Gospel. The story is old, so give it the color it deserves and relate it to the Restoration of the Gospel.

Begin the lesson by:

- a. Reading I Nephi 13:13-17 as motivation for the class to read the Manual lesson No. 33.
- b. Or by listing the question in the Manual on p. 73 and calling for answers.
- c. Or by motivating the reading of the Manual in some other way.

I. Outline of essential points in the Lesson

- a. The Puritans of England (16th and 17th Century)
 1. People dissatisfied with the life of pleasure, ease, and sin.
 2. People eager to live more pure and holy lives as they knew they should from their study of the Bible and the sermons of the Reformers.
 3. People dissatisfied with the Church of England and its ritual who sought to worship God in their own way.
- b. The History of the Puritans
 1. Denounced by James I (1603-1625).
 2. Sought refuge in Leyden, Holland.
 3. Sailed for America on the *Mayflower* in September, 1620 where they hoped to preserve their language and customs and find economic, political, and religious freedom.
 4. The voyage and its termination at Plymouth.
 5. Hardship and suffering.

c. Results

1. The first democratic document in America—Mayflower Compact.
2. The spirit of religious freedom. (See poem in the Manual)
3. Robert Smith joins the Puritans at Boston in 1638 and begins a line of patriotic, freedom loving men and women through whom the Prophet Joseph came into the world, and from whom he acquired a background which prepared him for his role in the Restoration of the Church of Christ.

Enrichment Material:

Although Benjamin Franklin was not a New Englander, his religious background was Presbyterian, much akin to the early New England religious spirit. Many of his sayings, such as those listed here, remind us of the Puritan spirit of New England.

"God helps them that help themselves."

"Sloth makes all things difficult, but industry all things easy."

"A small leak will sink a ship."

"Diligence is the mother of good luck."

Applications:

1. All things really worth having usually require great effort and sacrifice.

2. Joseph Smith was born of Puritan ancestry, of men who had sacrificed much for religious and political freedom.

FREEDOM WON**Lesson 34. For September 27 and October 4, 1942****Objective:**

To show that political freedom is a necessary condition for religious freedom, and that American Independence was won at a great cost and with the help of the Lord.

References:

I Nephi 13:17-19; Encyclopedias (See Articles on Revolutionary War, Declaration of Independence, and leaders of this period); Biographies of American leaders; good American History text—such as a Junior High textbook used by your students.

Organization of Material:

Remember, adolescents like activity. They are idealistic and hero-worshippers. They are interested in concrete action. This lesson has rich possibilities in it to satisfy these needs and interests of our class members.

You may well win their attention by suggesting that they recreate and dramatize some of the historical scenes which relate to the writing and signing of the Declaration of Independence. This they should be eager to

do. But you will tell them that to act one must have material, know the spirit of the occasion, and have a knowledge of the circumstances which led up to the writing and signing of this document.

We suggest that you spend two Sundays on this lesson. In the first gather the necessary material, discuss ideas, outline the play on the board together, and assign parts to various persons and committees. On the second Sunday, execute the play and have a discussion on the relationship of this struggle for freedom to the Restoration of the Gospel, including references to Joseph Smith's forebears who participated therein.

The following is a rough outline of the type of play which might be developed in the class period.

I. The Declaration of Independence

Time: 1776

Place: Philadelphia, Pennsylvania.

Persons in the Story. (Choose from men listed under enrichment material; e. g. Benjamin Franklin, Penn.; Robert Morris, Penn.; John Adams, Mass.; Samuel Adams, Mass.; Thomas Jefferson, Virginia; etc.)

Properties: A table, chairs, the Declaration of Independence, pen and ink.

Scene I

A debate on the Colonial grievances against the Crown of England.

Chairman presiding.

First speaker: Economic grievances.

Second speaker: Political grievances.

Third speaker: An account of hostilities which have already broken out.

Scene II

A discussion of what should be done about the issue.

Chairman presiding.

First speaker: A proposal to sever relations with England.

Second speaker: Reasons why the colonies should remain loyal to England.

Third speaker: A proposition to fight for freedom.

Chairman calls the roll on the motion and great majority respond with "aye." He asks Thomas Jefferson to draft the Declaration.

Scene III

The Reading and signing of the Declaration of Independence.

Chairman presiding. Call on Mr. Jefferson from Virginia to read the Declaration. (Be sure he has practiced reading it) Asks for any corrections. One or two minor ones are made. Each delegate signs as the chairman calls the roll.

(Please turn to page 411)



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE RESTORED CHURCH
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR SEPTEMBER

"The tender mercies of the Lord are over all those whom He hath chosen, because of their faith, to make them mighty even unto the power of deliverance.—Nephi in the Book of Mormon, chapter 1, verse 20.

LESSONS FOR SEPTEMBER, 1942

NAUVOO THE BEAUTIFUL Lesson 33. For September 6, 1942

Outline of Material:

- I. The Saints in Illinois:
 - a. Locating themselves
 - b. First in scattered condition
 1. In Adams County
 2. In Hancock County
 - c. Reception in Quincy
 - d. Conditions in Illinois
- II. Commerce for the New Home:
 - a. Location, site, condition of
 - b. Why so named
 - c. Choice made by the Prophet
- III. A Day of God's Power:
 - a. Condition of the people
 - b. Joseph's reflections
 - c. Healings on east side of river
 - d. Healings on west side
 - e. Elder Woodruff and the Gentile
- IV. A City Built Up:
 - a. Nauvoo charter
 - b. Increase of population
 - c. Lay of the town
 - d. The new government
- V. The Fame of Nauvoo:
 - a. Visitors
 - b. A wonderful city

Objective:

It is better to build than to destroy.

There is a great contrast in the situation of the Saints in Illinois and that in which they found themselves in Missouri. The people came into Illinois not only poor, having been robbed of all but their portable property, but in a weakened condition, from having suffered much hardship. Yet by putting their heads and hands together, they built up a beautiful town, and became the best off community in the State. Their effort contrasted with the destructive effort of

those who had taken the law into their own hands and driven them out of Missouri.

This idea can be generalized. There are two classes of people in the world: those who destroy and those who build, those who tear down and those who construct. To which group do the members of your class wish to belong?

Readings:

Besides the Manual and this material in *The Instructor* it might be well for the teacher to read parts of the matter about Nauvoo in Volume III of the *History of the Church*, the last half. It is first hand material and therefore interesting as well as detailed. Also *The Life of Wilford Woodruff* is the best source for the miraculous healings in the early Nauvoo, mentioned in the Manual.

Lesson Enrichment:

"I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains and her natural advantages, a populous, wealthy, and manufacturing city." A writer in the *Quincy Argus*, who had attended a Fourth of July celebration in Nauvoo, in 1843.

Application:

Does any of your class make himself helpful (a) in the home, (b) in the Church, (c) in the school, (d) in the community? In what ways?

A MISSION TO ENGLAND

Lesson 34. For September 13, 1942

Readings:

After the Manual and this *Instructor* material shall have been read, the teacher might turn to the small book in the *Faith Promoting Series* under the title *Heber C. Kimball*, in which is an account of the English mission; or to the *Life of Heber C. Kimball*, by Orson F. Whitney, for the same material in greater detail, with comments. Also lives of other Apostles—Brigham Young, John Taylor, and Wilford Woodruff.

Objective:

To preach the gospel, whether at home

or abroad, is one of the most helpful things we can do in behalf of others.

The intention here is to prepare future missionaries by (a) inspiring them with a desire to go on missions for the Church and (b) giving them some information as to what a mission is like and the good that can be done on a mission.

There are, of course, more than one way in which we can serve on missions. One way is to go away from home to some other state or country for the usual two years; another way is to serve in some capacity at home. What are some of these ways?

Outline of Material:

- I. A Strange Conversation:
 - a. Sickness among the Saints
 - b. A man by the river side
- II. The Call:
 - a. Of Elder Woodruff
 - b. Of Elder Kimball
 - c. Of Elder Taylor
 - d. Of the two Pratt brothers
 - e. Of John E. Page
 - f. Of President Young
- III. On the Way:
 - a. Elders Taylor and Woodruff
 - b. Elders Young and Kimball
- IV. The Others Start:
 - a. Difficulties on the way
 - b. Arrival in England

Lesson Development:

Can you get a good point of contact for this lesson? It might be a task which the members of your class had to do, even though they were not in a condition to do it. What was their attitude in the situation? Did they make excuses or did they go about it in the best spirit they could muster?

This is a matter of carrying on a responsibility.

Lorenzo Snow, who was called on a mission to England a little after this, relates that, before going, he called on President Young's wife. He found her in poor circumstances. When he offered to help her with money, she refused it. On leaving her he managed to drop the money on the floor, and it rolled through the cracks in the boards. And when he asked her what word she wished him to take to her husband, she said, "Tell him to stay there till he is honorably released. I can get along very well till he comes back."

What did these Apostles and their wives look upon as the more important: getting on in the world or their salvation and the salvation of others?

At this time John E. Page, one of the Apostles, was called to take a mission to Palestine, with Elder Orson Hyde. He did not go. Instead he went to another state, and, after the death of the Prophet, inserted an advertisement in a Pennsylvania news-

paper and offered himself as a preacher in whatever church wanted his services. Other churches paid their ministers; as an Apostle he received no salary.

THE HILL FARM

Lesson 35. For September 20, 1942

Readings:

The references are much the same as those for the previous lesson. In addition the teacher might consult *The Heart of Mormonism* (Evans) for interesting material on this chapter. Also the *Life of Wilford Woodruff* (Cowley).

Objective:

It is the Spirit of God that converts people to this Church, and an elder or missionary is but a means in the hands of the Lord.

Outline of Material:

- I. John Benbow:
 - a. Herefordshire Country then
 - b. Arrival of Elder Woodruff
 - c. Why he had gone there
 - d. His reception by Mr. Benbow
- II. A Strange Impression:
 - a. Elder Woodruff in Hanley
 - b. Appointments for meetings
 - c. Sudden change of plans
 - d. Reason for this change
- III. The Other Apostles at Work:
 - a. Willard Richards
 - b. Labors under President Young
 - c. Number of Apostles in England
 - d. Publications:
 1. Hymn book
 2. *Book of Mormon*
 3. *Millennial Star*
- IV. The United Brethren:
 - a. Castle Frome Hall
 - b. Who these "Brethren" were
 - c. What they were waiting for
 - d. Elder Woodruff's labors
 - e. Results of these
- V. Incidents:
 - a. Visitors to arrest Elder Woodruff
 - b. Total baptisms by Elder Woodruff
- VI. Results of the Mission:
 - a. Publications
 - b. Converts
- VII. Dedication of Palestine:
 - a. Orson Hyde
 - b. His mission to Palestine
 - c. Labors there
 - d. Dedictory prayer
 - e. What has happened there since

Lesson Enrichment:

"The whole history of this Herefordshire Mission shows the importance of listening to the still small voice of the Spirit of God and the revelations of the Holy Ghost.

"The people were praying for light and truth, and the Lord sent me to them. I

declared the Gospel of life and salvation, some eighteen hundred souls received it, and many of them have been gathered to Zion. Many of them have been called to officiate in the bishopric, and have done much good in Zion.

"In all these things we should ever acknowledge the hand of God, and give Him the honor and glory forever." *Wilford Woodruff's Life*, by Cowley, page 120.

A TEMPLE WITH A NEW USE

Lesson 36. For September 27, 1942

Objective:

Any building, particularly a temple, is sacred which has been set apart for religious ordinances and worship.

While the material in this lesson is concerned with the Nauvoo temple, still, for practical purposes, it should be stretched to include all sacred houses. The members of your class will not probably enter a temple for some time yet, except to be baptized for someone, but they do know about the meeting house in their ward. They need, therefore, to be taught that it is sacred and that they should conduct themselves accordingly in it.

Readings:

In preparation for this lesson the teacher should not only read the Manual and the material in this *Instructor*, but also such a work as Talmage's *House of the Lord* and Lundwall's *Temples of the Most High*, which give descriptions of the Nauvoo temple, and also accounts of what happened there.

Outline of Material:

1. A Christian Minister and the Heathen:
 - a. The probable conversation
 - b. Meaning of it

II. A Mormon Elder and the Heathen:

- a. The conversation
- b. Meaning of it
- c. The difference between the elder and the minister

III. How We Learn of This:

- a. Modern revelation
- b. Explanation of the idea
- c. Value of the idea

IV. Where These Ordinances May Be Performed:

- a. A most sacred place
- b. The temple in Nauvoo:
 1. Appearance
 2. Baptismal font
 3. Circumstances under which built

V. Reasons for Haste:

- a. Rejection, if not built
- b. A gigantic undertaking
- c. Ordered to leave State
- d. Work done in the temple

Enrichment Material:

Many sacrifices were made in the building of this temple. Women contributed their pennies, which amounted to a large sum together.

Brother Joseph Toronto, a convert, came to President Young at his home one day. He said he wanted to do his part in helping to build the temple. So he emptied on to the kitchen table his belt with gold pieces, which amounted to more than two thousand dollars. This money he had earned at sea. His conversion had taken place in Boston.

You will find this story in greater detail in *The Heart of Mormonism* (Evans) page 321.

The story of the women's contribution of pennies you will find in the *Relief Society Handbook*.

Advanced Juniors (Continued from page 408)

II. The Declaration of Independence and the Restoration of the Gospel. (Discussion)

- a. Why was political freedom quite essential as a preparation for the Restoration?
- b. What part did Joseph Smith's ancestors play in the Revolutionary War? (See references for Lesson 33.)

Enrichment Material:

1. The Thirteen Colonies with some of their representatives:

New Hampshire, Josiah Bartlett, Mathew Thornton; Massachusetts, Bay, Samuel Adams, John Adams; Rhode Island, Stephen Hopkins, William Ellery; Connecticut, Roger Sherman, Samuel Huntington; New York, Phil Livingston, Lewis Morris; Pennsylvania, Robert Morris, Benjamin Franklin; Delaware, Caesar Rodney, Thomas McKean;

Georgia, Button Gwinnett, Lyman Hall; Maryland, Samuel Chase, Charles Carroll; Virginia, Richard Henry Lee, Thomas Jefferson; North Carolina, Wm. Hooper, John Penn; South Carolina, Edward Rutledge, Arthur Middleton; New Jersey, John Hart, Abraham Clark.

Application:

Personal:

Freedom, like most good things in life, is won through effort and sacrifice.

Historical:

Now we have studied two steps in preparation for the Restoration.

1. The coming of religious people to the New World.

2. The winning of freedom.

What other steps had to be taken?



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;
Marion G. Merkley, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

LESSONS FOR SEPTEMBER, 1942

AMMON, WHO CONVERTED A KING

Lesson 33. For September 6, 1942

Objective:

To show that the Lord will open the way for those who are willing to sacrifice and labor to do His will.

Point of Contact:

Let the class name some of the sacrifices entailed in going on a mission. Few missionaries go into the world without having to give up something. In most cases their parents and families have to do without considerable.

In addition to the above you might briefly relate a particular case. These situations, with which most Latter-day Saint families are familiar, will serve to introduce the story of Ammon, a young prince who gave up a kingdom and willingly became a herdsman in order to do missionary work.

Teaching Suggestions:

This story beautifully illustrates the fact that the Lord gives power and opportunity to those who forget themselves in the interest of His work. Ammon's dominant love for missionary work is worthy of emphasis. As a prince he doubtless could have had almost anything his heart desired. And yet he chose to forsake this to go among the Lamanites to teach righteousness, not for just a short term mission, but, as he told the king, to dwell among and teach those people possibly as long as he lived.

It should also be emphasized that when he went among them and found favor in the eyes of the king, he was willing to do the humblest sort of work in order better to fill his mission. But the Lord magnified him in that humble calling, and gave him strength probably beyond his natural ability. One thing led to another, until finally the way was opened whereby the king himself was converted.

Ammon not only converted the king to the Gospel; he also illustrated in his own life the principle laid down by the Savior: that he who would lead must first learn to follow.

Enrichment:

The story of David in many ways is in striking similarity to that of Ammon. It will
Page 412

not only serve to enrich the lesson and build toward the objective, but it will also help to tie together in the minds of the students the Bible and the Book of Mormon.

If further enrichment is needed, there are countless missionary experiences which would be relevant to the objective. Wilford Woodruff's experiences among the United Brethren in England is a particularly striking one. It is recorded in a number of books, including his *Leaves from My Journal*, and Richard L. Evans' *History of the British Mission*.

Desired Outcome:

A little more willingness to forget self in the service of others, strengthen, faith in the Lord and gives an increased desire to meet one's spiritual responsibilities.

THE FRUITS OF AMMON'S MISSION

Lesson 34. For September 13, 1942

Objective:

To point out some of the fruits of faithfulness.

Point of Contact:

Have the class repeat from memory the quotation learned from Nephi. It is found in bold face type at the head of the lesson on page 58 of the Manual. Most of them will probably have forgotten it. This will serve to refresh their minds on this stimulating statement, and will serve also to introduce the story of Ammon's missionary labors. Last week's lesson should be reviewed briefly as introduction to this week's.

Teaching Suggestions:

The story is filled with interesting incidents. It is a narrative of miraculous events which resulted from the faithfulness of the missionary, Ammon. In this respect it is an outstanding testimony of the power of the Lord exercised in response to the labors of one of His servants. Care should be taken, however, to indicate that miracles do not always happen in response to the work of missionaries, and that miracles are not necessary. In fact those conversions which come of persistent study and prayer are usually built on a more solid foundation than those born of miraculous events.

The righteous zeal of the woman Abish is worthy of emphasis. Already converted, she

was anxious to do what she could to assist in the conversion of others. Does each of us take advantage of every opportunity to bring others to a knowledge of the Gospel?

Enrichment:

The conversion of Paul has in it some of the same elements as the conversion of King Lamoni. It might be recounted briefly as evidence of the manner in which the Lord has worked to bring certain individuals to a knowledge of the truth.

The enrichment material, however, should largely serve to indicate that substantial good always comes of righteous effort, though that good may not be apparent immediately.

Desired Outcome:

Same as previous lesson.

AARON, WHO WOULD NOT GIVE UP

Lesson 35. For September 20, 1942

Objective:

To illustrate the virtue of righteous persistence, and to encourage it in the lives of the students.

Point of Contact:

Write two words on the blackboard: "Discouragement" and "Persistence." Let the class give their ideas of the meaning of each. Give one or two an opportunity to tell of discouraging situations with which they have been acquainted, perhaps personal experiences, and of good that resulted from continued effort.

Teaching Suggestions:

The story of Aaron is a story of persistent effort in the face of trying circumstances. It is a story of repeated failures but unconquered will, and final achievement. It is a story with an objective applicable in the lives of each of us. Discouragement, especially in works of righteousness, is one of the most destructive weapons Satan has. Treated in this light, the lesson can become one of the most potent for good in the entire course. Let the class recount the discouraging things that happened to Aaron, and then let them enumerate the remarkable fruits that came of his efforts.

Enrichment:

Let the class sing, "Though the Way be Full of Trial, Weary Not."

Suppose a missionary had quit in discouragement after his first effort to convert the first man or woman to become a member of the Church in each of our families. Where would we be now?

The story of Nephi beautifully illustrates the principle of righteous persistence. That of Joseph Smith does likewise. President Heber J. Grant's life is a shining example of the fruits of righteous persistence. In this connection it might be well to write on the board and discuss his favorite motto: "That which we persist in doing becomes easy, not that the nature of the thing has changed, but that our power to do has increased." Stories of President Grant's experiences, many of which are applicable to the objective for this lesson, will be found in November issues of the *Improvement Era* for the past few years.

Desired Outcome:

A strengthened will to keep on in the face of discouraging situations.

ALMA AND HIS SONS

Lesson 36. For September 27, 1942

Objective:

To illustrate the fact that nothing brings greater joy or more poignant sorrow to parents, than the good deeds or sins of children.

Point of Contact:

Let the class name a number of ways in which they can honor their fathers and mothers.

Teaching Suggestions:

This is the story of a good father and three sons. Two of them were honorable, valiant boys; the third, until the day of his repentance, loved the things of the world more than the things of God. It is a story which beautifully illustrates the objective suggested above, and which might, with benefit, be taught students of this age level. The three characters should be made vivid for the students: Helaman, a trustworthy, righteous, and thoughtful boy to whom was given the responsibility of the keeping the sacred record; Shiblon, a fearless missionary, who was willing to undergo any hardship to preach the Gospel; and Corianton, a young man in love with life, whose only concern seemed to be in having a good time regardless of the consequences.

In connection with Helaman, the *Book of Mormon* might be held before the class, a part of which is the result of his faithfulness. In connection with Shiblon, the advice he received from his father, quoted on page 98 of the Manual, might be carefully studied and discussed by the class. Corianton may be used to illustrate the dishonor and sorrow a wayward and unappreciative child can
(Please turn to page 418)



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR SEPTEMBER, 1942

BLESSINGS FOR EVERYBODY

Lesson 33. For September 6, 1942

In a simple, elementary way, this lesson can help the children to gain an idea of the great scope of the restored Gospel. The teachings of other Christian churches cover living in obedience to the laws of the Lord for the living, but have nothing to offer the dead. The clearness and fulness of the Restored Gospel on the subject of the opportunities of the dead to hear, accept and live the fullness of the everlasting Gospel is a point which the children will appreciate.

The lesson, furthermore, will give them an insight into the purpose and importance of temples and will give the teacher opportunity to develop interest in baptism for the dead. Occasion should be taken to develop this subject at this time.

Pictures of the temples and indicating on a map where they have been, are and will be erected, will help the lesson.

After appropriate introduction and motivation have the pupils read the Manual and prepare themselves for the quiz. Are you following up consistently a plan to give appropriate recognition to the members of your class who keep up a good reading record and who respond regularly to the quizzes and to the chances you give them to respond?

Some consistent, regular, reminder of this sort has a powerful cumulative effect and does a great deal to increase the ease and effectiveness of teaching.

MISSIONARIES TO THE INDIANS

Lesson 34. For September 13, 1942

This subject enlarges the scope of the interests in the Mormon pioneers. They were not interested so much in themselves as in others—the living, the dead. Their fellow men in America and in foreign lands, and the red men, the "savages," who roamed the western wilderness, were also in their thoughts.

The knowledge they have gained from the *Book of Mormon* about the descendants of Lehi gave them a warm, kindly interest in the "Lamanites." The Mormons have always consistently befriended and respected the In-

dians. Only recently has the policy of the United States Government been as favorable to the Indians as the policy of the Mormons has always been.

Pictures and stories of Indians will afford good approach to this lesson and motivate reading of the lesson in the Manual.

The effect of this lesson should be to help the children to respect people of other races as the children of God. We show our love for the Lord by the way we treat his children.

The pioneers showed their goodness and nobility by being kind to the Indians and by preaching the Gospel to them.

How can the children show respect for and consideration of other people?

A good song to enrich this lesson is: "Have I Done Any Good in the World Today," page 207.

WHAT MADE A BRAVE MAN BRAVE

Lesson 35. For September 20, 1942

Of great character-building, and faith-promoting value are stories like this one. Told or read simply as a story, the lesson will carry home with great force.

The presentation will be improved if the teacher will use a map to show the locations of the events of the story. Locate Salem, Ohio, Jacob Hamblin's birthplace (April 6, 1819). Also locate Tooele where he had some thrilling experiences. Most important of all locate Sevier River, Kanab, Pahreah, Mowably, Moancope.

The story used in the Manual is told in detail by Jacob Hamblin, himself, in the book of the old Faith-Promoting Series (now out of print) entitled *Jacob Hamblin*, by James A. Little. This is a valuable book, worth much more now than it cost originally. (See pages 119-129) The story is retold in *Pioneer Stories*, compiled by Preston Nibley and in *The Story of Utah* by John Henry Evans.

The promise that made "a brave man brave" Jacob Hamblin phrases in his own words as follows: "Again was the promise verified, which was given me by the Spirit many years before, that if I would not thirst for the blood of the Lamanites, I should never die by their hands."

Jacob Hamblin was a man of great courage, because he was a man of great faith.

"Do What Is Right," page 118 would be a good song to sing with this lesson.

Have the members of the class retell Hamblin's story in response to your questions. On the blackboard, at the right time, summarize the story by having the class give you Hamblin's eight rules for dealing with the Indians.

These can be used many times in future lessons, by way of review to drive home a valuable lesson.

HOW THE PIONEERS SOLVED PROBLEMS

Lesson 36. For September 27, 1942

The secret of how the Mormon pioneers have worked miracles in building cities, and towns, temples and factories, schools and churches while they were still struggling with hardship and famine is answered by pointing to the good, old-fashioned Mormon principle of co-operation.

The Mormons had used it with brilliant success in building Nauvoo. They used it again in the tremendous job of taking care of the thousands of homeless people in the wilderness, in the great pioneer trek across the

plains, in the building of Salt Lake City, and of the temples. In large and small ways between individuals, families and communities, in developing water resources, reservoirs and irrigation systems and in scores of other ways, the principle of unselfish helpfulness and co-operation was used with great success.

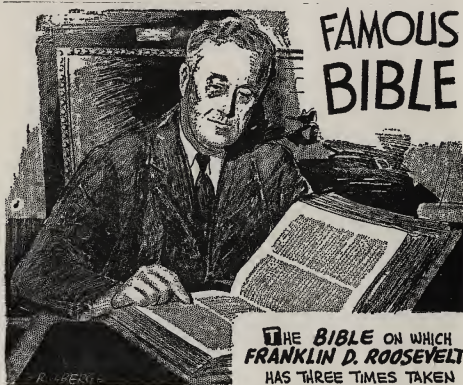
This lesson is designed to make clear to the children that people are able to do more by working together and helping each other than by working alone.

The Manual suggests an approach and development for this lesson. Read it and consider using it as the basis for a period of directed study to be followed by a quiz.

This lesson should help to make the point that many kinds of workers are needed in the world and that every one who does his work well, whatever it is, is worth while.

It gives occasion to apply the principle to the present Church Welfare work. Take the opportunity to praise the man who is willing to work and who works honestly and diligently.

A good song to enrich this lesson is "Put Your Shoulder to the Wheel," page 178.



THE BIBLE ON WHICH FRANKLIN D. ROOSEVELT HAS THREE TIMES TAKEN THE OATH OF OFFICE AS PRESIDENT OF THE UNITED STATES WAS PUBLISHED IN THE DUTCH LANGUAGE IN AMSTERDAM IN 1686.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR SEPTEMBER, 1942

PARTICIPATION—PERSEVERANCE—RESPONSIBILITY

- I. In Our Every Day Home.
Primary—Participation—Perseverance
What? How?—
Responsibility.
Why?
- II. In Our Community.
Primary—Participation—Perseverance
—Responsibility. Among families. What
they do. Why.
- III. In Our Sunday Home.
Primary—What various groups in our
church wards do. Why and how they
do it?
- IV. In Our Earthly Home.
Primary—How groups in our Earthly
Home participate. Why?

OUR HEAVENLY FATHER TOLD ADAM AND EVE TO WORK

Lesson 36. For September 6, 1942

Objective:

To discover that work is a blessing and that God intended all to work.

Songs:

"Ten Little Fingers," Helping Mother,"
Little Stories in Song, Deseret Book Co.

"Helping Mother," *Little Stories in Song*,
Deseret Book Co.

"Put Your Shoulder To The Wheel," *Deseret Sunday School Song Book*.

Memory Verse:

There are many, many things,
A little child can do
To help the ones we live with
And make them happy too.

References:

Bible and Church History Stories, pages
17-23.

Poem that can be given by a teacher or
sung to the tune of "Ben Bolt."

In the Garden of Eden our first parents
lived.

Where all things about them were fair,
Where the trees and the shrubs yielded good-
ly fruit

Page 416

And the fragrance of flowers filled the air.
In this lovely retreat where they walked with
the Lord;

Who taught them His will to obey.
Of what things they should eat and of what
they should not,

He there told them and then went away.

For their not giving heed to the Lord's strict
command,

From the beautiful garden they're turned,
They henceforth must suffer grief, sorrow
and pain.

And by labor their bread must be earned.

But He gave them a promise that made their
hearts glad,

That to earth He would send His dear Son,
Whose blood should atone for the sins of
mankind,

And bring them to heaven once again.

THE FAMILIES OF LEHI AND ISHMAEL PARTICIPATED TOGETHER

Lesson 37. For September 13, 1942

Objective:

Only through participation, perseverance,
and accepting responsibility can we progress.

Songs:

"Put Your Shoulder To The Wheel," *Deseret Sunday School Song Book*.

"Two Little Hands to Work for Thee."

Memory Verse:

When a thing is hard to do,
I'll not sit and cry,
I will sing a merry song and try, try, try.

The *Book of Mormon* tells us about a man
named Lehi whom God was guiding to a very
large country. God wanted this country to
be occupied by good men and women and
good boys and girls. He therefore told Lehi
to send his sons back to Jerusalem to ask a
good man named Ishmael and his family who
lived there, to go with them to the new land.

Ishmael had a number of beautiful daugh-
ters and the Lord wanted Lehi's sons to mar-
ry some of them so that they could make fine
homes for the children which would come to
them.

Lehi told his sons what the Lord wished
and they all said they would go.

Ishmael took the sons into his home and treated them well. He consented to return with them, and after a few days of preparation they started for the place where Lehi was waiting for them.

All went well for awhile. Then Laman and Lemuel, the two brothers who were often cross and contrary, began to grumble and said that they would go no farther. Some of Ishmael's family did that also, because they wanted to go back to their home. Nephi reminded them of the Lord's promise to punish the wicked Jerusalem, but they just laughed at him. "How do you know so much about it," they said.

"God told our father Lehi so," said Nephi, "and everything God says is true. Laman and Lemuel did not believe we could get the book our father sent for, but we did get it, just as God said we would."

Then Laman and Lemuel became angry. They tied Nephi to a tree and told him that they would go away and leave him there.

Poor Nephi! What a terrible way to be treated by his brothers. But Nephi did not get angry at those who had treated him cruelly. He knew that God would not let the wild animals harm him and that He would help him to get free. Then what do you suppose Nephi did? He prayed to Heavenly Father to give him strength to break the cords, that he might go on with his friends to his father and mother.

At that moment Nephi felt great strength come into his body. The Lord had heard and answered his prayer. He broke the cords as easily as if they had been threads and stood free before his brothers.

When they saw what had happened the brothers were surprised. "Surely the Lord is with Nephi," they said. They were very sorry for what they had done. They begged him to forgive them. Nephi, in the goodness of his great heart, gladly did so. They prayed to Heavenly Father to ask forgiveness of Him also.

In time the travelers reached home. Nephi and his brothers married four of the daughters of Ishmael. In time baby boys and girls were sent to live in their homes.

THE STORY OF THE RICH YOUNG MAN

Lesson 38. For September 20, 1942

Objective:

To show that God expects rich and poor alike to participate if one is to experience real happiness.

Lesson Story:

There lived in the land of Palestine a wealthy young man who was a ruler among

the people. He had a great desire to do what was right. He had lived a good clean life from his boyhood. He had faith in God and wished so to live that he might be one in God's kingdom when he left this earth, that he might forever dwell with Him. This young man had heard of Jesus and His teachings and decided to go to Him for help. He went to Him one day, when Jesus was walking with His disciples, and kneeling at His feet said unto Him: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said, "Keep the commandments." And when the young man said, "Which?" Jesus replied, "Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself."

The young man said, "All these things have I done from my youth up: what lack I yet?"

As Jesus looked upon him, He loved him. For He saw so much that was good in him. "If thou wilt be perfect," said the Master, "go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."

The young man wished to do what was right, but he trusted in riches. He loved his possessions too well to give them up for the gospel. When he heard Jesus' words he turned away sorrowful, for he was very rich.

For the story of "The Widow's Mite" used in connection with the above, teachers will find it in any good story book of New Testament stories.

FAMILIES OF ISRAEL PARTICIPATED TOGETHER

Lesson 39. For September 27, 1942

Objective:

All humanity is one great family participating together, carrying responsibility and persevering slowly along the path of progress.

Songs:

"God Make My Life," "Try," *Little Stories in Song*, Deseret Book Co.

Most of the stories told by the pictures suggested are familiar to our teachers. To recall them more vividly to mind we suggest you read them as told in *Bible and Church History Stories*, or in the lesson Manual for this department in recent years. Be sure you keep the objective in mind for each picture discussed—that all peoples in all times found it necessary to participate together if they would progress.

An Enrichment Story that fits this subject matter for the month of September. This story can be used in any of the three departments.

HOW THE ANTS FILLED THEIR STOREHOUSES

Grandma was sitting on the porch reading when the children came back from a ride with father.

"Oh, Grandma, tell us some more about the ants," said Sewall.

"Would you like to hear how they milk their cows and fill their storehouses?" asked grandma.

"Oh, yes, please tell us," said both children.

"Well, I'll tell you about the same little ant of which I told you yesterday," said grandma.

"One morning this little ant wanted to give the babies their breakfast. She ran out of doors and up the little bush where she found some of her cows. They didn't look like the cows you have seen. They were tiny insects.

"As the little ant stroked them softly they each gave a drop of honey, just as the cows give milk. This honey the little ant carried back to feed the babies.

"Then she took the babies out-of-doors into the sunshine. She had to carry them quite a way and perhaps she grew a little tired. But she didn't stop long to rest. She and her sisters took first one baby and then another, until all of them were out in the sunshine. Then they carried out the eggs, too, so they would get warm and hatch out.

"Then the ant came running up and said, 'We have found a fly. Come and help us bring it to the house.'

"The little ant was always glad to be helpful, so she ran quickly to help the others. One ant alone could not move this dead fly, but when many pulled together, they brought it back to their house.

"All day long the little ant helped, getting food, taking care of the eggs and the babies, and cleaning the house. When the sun went down, all the babies had to be brought back into the house. It was quite late before the

little ant was ready to rest, but I know that she was glad to be a helper.

"One summer day the ants had a meeting. One of them said: 'It is summer now and there is plenty of food, but when winter comes we cannot find much. Let us bring the grain into our storehouses, so that we may have plenty when cold weather comes.'

"That is a good plan," said the others. 'We will all help to get the grain.'

"The little ant and her sisters went out looking for grain and they found some grass seeds. 'These are good to eat,' they said. 'We will carry them to our storehouse.' The little ant could carry only one tiny seed. She took it home and came back for another.

"When these seeds had been carried away she hunted for more. In and out of the thick grass she went until she found other seeds. Then she carried these home. Sometimes the way was rough. The little ant had to climb over the blades of grass, which was hard work when she was carrying the heavy seed.

"Sometimes there were sticks in the way and she had to go around them. Sometimes she had to burrow under a stone.

"Many, many ants worked hard to gather these seeds and they filled one storehouse after another. When winter came there was plenty of food for all these busy workers, and for the queen that laid the eggs from which the babies came. The ants were happy together because they had all learned to help."

"Oh, grandma, that's a fine story," said Sewall.

"Thank you, for telling it," said Sylvia. "I'm going to help, too, like that little ant. When mother comes home, I'm going to ask her if I can do something for her."

"Can we help you, grandma?" asked Sewall.

The children ran to get the knitting and glasses for grandma. And when they had brought them, grandma said: "Thank you, my dear little helpers."

Second Intermediate (Continued from page 413)

bring to his parents. It should be emphasized, however, that Corianton repented and became a power for good.

Enrichment:

By way of further illustration, briefly review the lives of outstanding men in your ward and stake, showing that in living righteously and fulfilling duty, they have brought great joy to their parents and honor to the Church. President Grant has repeatedly paid homage to his mother, but the greatest honor he has paid her has been his life and

accomplishments. The same principle applies in the case of each of us.

In connection with the taking of Alma, a comparison may be drawn between his case and that of Elijah, an illustration of which is found on page 13 of the Manual. As Elijah left Elisha to carry on his work, so Alma left three valiant sons.

Desired Outcome:

An increased desire to so live as to bring joy to Mother and Father and honor to the Church.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

LESSONS FOR SEPTEMBER

PARTICIPATION—PERSEVERANCE— RESPONSIBILITY

- I. In what way do we participate in our Home Activities?
- II. How adults participate and take responsibility in community life.
- III. How adults participate and take responsibility in our Sunday home.
- IV. How parents and other adults participate in our earthly home.

THE CAPTIVE MAID PERSEVERED AND PARTICIPATED IN NAAMAN'S HOME

Lesson 36. For September 6, 1942

Objective:

To develop a desire to actively participate and take responsibility in the daily home activities.

Lesson Development:

Follow the step by step development in the Manual.

Songs:

"Tick, The Clock Says."

"Helping Mother," *Little Stories In Song*.

THE CAPTIVE MAID IN NAAMAN'S HOME

Once, in the land of Israel, there lived a little maid. She knew about Heavenly Father, so did her people. She also knew His Prophet Elisha. Heavenly Father had given Elisha great power to heal the sick and teach the people, and he had been a great blessing to many who lived in the land.

One day soldiers went into Israel and carried the little maid off into a strange country. How she cried when they took her away. But it was of no use, she had to go with them. They took her to the home of their captain, whose name was Naaman. And there she lived and worked for Naaman's wife.

The lady treated her kindly, and the little maid did her work so well that they soon learned to love each other. But everything was so different. The houses were different and the people prepared their food in ways she had never seen before. They did not dress in the same kind of clothes. But the

strangest part of all to the little maid was that none of the people knew about Heavenly Father. When they were in trouble they did not know that He could help them. Even when Naaman was very ill with a dreadful disease, that no doctor could cure, he did not know that Heavenly Father could help him. But the little maid knew.

One day she said to the lady, "Oh, that my master were in Israel, where Elisha the prophet is, for the prophet would make him well." The lady told Naaman what her little maid had said. "I do want to be well again. I will go to Israel. Perhaps what the little maid said is true," replied Naaman.

So he took servants with him and traveled many days. He went to the king of Israel, but the king said, "I cannot help you. Go to the servant of God, Elisha." So Naaman went to Elisha. And Elisha told him that Heavenly Father would heal him if he would wash seven times in the river Jordan. Naaman was angry when he heard this and said, "Why should I travel all this distance just to bathe in the muddy water of the Jordan River? The rivers in my own country are much clearer." He turned around and was going away when his servant begged him to go to the river and do what Elisha had commanded. Then Naaman went down to the river and washed seven times. When he came out the last time what do you think happened?

And wasn't Naaman glad to be well again! He wanted to thank Elisha, and so went to his home. He took rich presents with him, but Elisha would not have them. He said, "I did not heal you. It was Heavenly Father."

Naaman's wife and the little maid waited many days for Naaman to come home. And how happy they were to see him well again! "I knew that Heavenly Father would heal him," said the little maid. "Yes," said Naaman, "and I am going to pray to Him always."

JESUS AND HIS ADULT NEIGHBORS PARTICIPATED TOGETHER IN WORK AND PLAY

Lesson 37. For September 13, 1942

Objective:

To develop an understanding of love for neighbor and a desire to participate with him in community life.

Review of Last Sunday's Lesson:

Help the children retell the story of Naaman and the Maid from Israel, emphasizing her perseverance in the responsibility Heavenly Father wanted her to take in helping Naaman regain his health. Sing the song which enriched this lesson.

Development of Today's Lesson:

Any pictures which show Jesus helping an adult may be used in this lesson development. Any pictures showing love of neighbor may be used. Find them in magazines.

Let the children tell about the meetings mother and father attend where there are other grown up people. Why do they attend these meetings?

Bob's daddy sings in the choir. He goes every Wednesday evening to practice the songs the choir will sing. He is a good community helper.

Donna's mother goes with Betty's mother very often to call on all the mothers who live on the next street. She is a Relief Society helper.

The following story shows how Jesus and a neighbor who was blind worked together to give the blind man his sight.

JESUS HEALING THE BLIND MAN

John 9:1-28.

By the roadside sat a poor, blind man. He couldn't tell what his dear mother and father looked like. He had never seen them. He had never seen a flower or tree. He had never seen the blue sky or beautiful sunlight, or white snow, or anything. The world was all darkness to him. And he could not work because he had never had any one to teach him how to use his fingers. So he sat day after day, begging for money.

One day Jesus passed that way. He saw the poor blind man and wanted to help him. Jesus did not have any money, but He gave the man something worth ever so much more than money. What was it? And this is how He gave the blind man his sight. He took some clay from the ground and put it gently on the man's eyes. Then He said, "Go wash in the pool of Siloam."

The blind man went, for he heard the kind voice of Jesus. He knew that in some way Jesus would help him. But he could not go quickly, much as he wanted to, for he had to feel his way slowly along with his cane. He found the pool, and what did he do? And when he had washed the clay from his eyes what do you think happened? He could see!

He saw the flowers and birds and green grass. He saw his neighbors. And the neighbors looked at him in surprise. "Is it he?" they asked, "the man who was blind and sat and begged?" Yes, it was. "How were your

eyes opened?" they asked the man; and he answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash'; and I went and washed, and I received my sight."

Then he left the neighbors, for he wanted to see his father and mother. He could go now as fast as he pleased for he could see the way to go. Can you think how glad he was to see his parents? And they were so happy to know that their son had received his sight.

All the people who had seen the blind beggar wondered at the thing Jesus had done. They could not understand it. And some of them were not pleased with what the Lord had done. Those people were not kind, and Jesus could not make them happy. But others listened to His teaching, believed that He was the Son of God and could do great things for them. And the man who had been blind was glad to know Jesus and determined to follow Him.

JESUS IS OUR GREAT TEACHER

Lesson 38. For September 20, 1942

Objective:

To develop an understanding that a real religious experience is gained through participation in our Sunday Home activities.

Review of Last Sunday's Lesson:

Discuss again the community activities in which adult neighbors participate. Let the children tell their experiences of going with parents to a community or church meeting.

Review the picture of Jesus knocking at the neighbor's door or the one which shows Him in the neighbor's home.

Review some of the kind deeds He did for His adult neighbors.

Song:

"Put Your Shoulder To The Wheel."

Gem:

Every morning it is true
There's something useful you can do;
A neighbor needs help from you and you,
God needs help from you, too.

Lesson Development:

Follow the suggestions in the Manual. Help the children to appreciate the work of all the helpers in our Sunday Home. Talk about the work of the teachers.

THE GREAT TEACHER, JESUS

Every year there was held in Jerusalem a great feast. People from all over the country

came to it. Mary and Joseph went each year. And now that Jesus was twelve years of age they promised that He might go with them. *Jesus had not been to Jerusalem, or to the beautiful temple, since He was a baby in His mother's arms.* Of course, He couldn't remember that time, and was very happy to know that He could go now.

The journey to Jerusalem was pleasant because all the neighbors and friends who went from Nazareth traveled together. It was safer to be together. The mothers and grandfathers and grandmothers rode—not in trains or automobiles, for there were none in those days. What did they have to ride on? Yes; and the fathers and boys walked. There were hills to climb and rocky roads to travel over, so the people went slowly and often rested under the beautiful trees. While the parents rested the children played together. Sometimes Jesus played where His mother and Joseph could not see Him, but they were not afraid. They knew He would come to them the minute they called. When they first saw the city of Jerusalem, Jesus was walking with them. He saw the temple, shining in white and gold in the sunlight, and He would go to it while He stayed in Jerusalem.

When they arrived at the city Jesus saw more people than He had ever seen together before. There were more people than you have ever seen. There were many things for Jesus to see in the city, but each day He went to the temple. He was a big boy now and was allowed to go where He pleased. Mary and Joseph knew that He would do what was right. He always did, and they did not need to watch Him.

When they started for home Jesus was not with them. "He is playing with His boy friends," said Mary, "and will be with us later." They traveled all day, but when evening came and Jesus was not to be seen they were frightened. They went to their friends and asked "Have you seen Jesus?" But not one of them had seen Him. "We must hurry back to the city," said Joseph.

They went as fast as they could. They searched and searched all the next day but could not find Him. All that night they tried and tried to think of where He could be. There was one building in the city where they had not looked. It was a very beautiful building. What was it?

Jesus knew that the temple was His Father's house and He loved it. He knew that He had many, many things to learn, and He found a room where wise men sat talking together. Each day Jesus went to learn from these wise men. He talked with them and asked them questions. Boys like Jesus often

talked with the wise men, but never before had the wise men seen one like Jesus. They began to wonder about Him. He was different from the other boys. He was brighter and more beautiful than any boy they had ever seen.

Mary and Joseph at last found Him with the wise men. Here they are in the picture. Who would like to point to Jesus? Where is Joseph? The wise men? Look closely and you will see two young boys. Can you find them? Where is Mary? She is saying to Jesus, "Why did you stay away? We were so frightened. We have been looking everywhere for you." Jesus answered, "Mother, why did you look for me? I must begin the work My Heavenly Father sent Me here to do." Mary had quite forgotten the special work for which Jesus had been sent to earth. But she always remembered what He said to her that day. However, she knew that He must go back to Nazareth to live for many years, so she said to Him, "We must go home now." And what do you think Jesus said right away?

He left the wise men in the temple and went willingly home with Mary and Joseph.

RUTH WANTS TO HELP NAOMI

Lesson 39. For September 27, 1942

Objective:

To develop a realization that we must willingly participate in activities outside the family circle—helping relatives, neighbors, church and community.

Review of Last Sunday's Lesson:

Emphasize the willing service given by all who participate in our Sunday Home Activities.

Lesson Development:

Talk with the children about the help our parents and older brothers and sisters give to people outside the home; e. g., how do they help relatives? Visit them when sick. Help with their work. Share food and shelter with them.

Our lesson story tells how Ruth helped Naomi.

RUTH WANTS TO HELP NAOMI

Text:

Book of Ruth.

Sample Rest Exercise:

In our Junior Sunday School song book, *Little Stories In Song* are two autumn songs in which motions may be used for an appropriate rest exercise. They are "Summer Flowers Are Sleepy," and "Nature's Good-Night."



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under 4 Years of Age

LESSONS FOR SEPTEMBER, 1942

PARTICIPATION—PERSEVERANCE— RESPONSIBILITY

THE CHILD JESUS PARTICIPATED IN FAMILY ACTIVITIES

Lesson 36. For September 6, 1942

Objective:

1. To discover to what extent the children are given an opportunity to participate in their homes.
2. To discover how the child Jesus participated in His Everyday Home.

Development of the Lesson:

In this lesson, if we can get the children to realize that even Jesus, the Son of our Heavenly Father, was humble and gladly participated in the families' activities, the things that they do in their own homes will take on greater meaning. Surely the children will be willing to do as Jesus did—helped do the work in the home.

In *Life's Lessons For Little Ones*, lesson No. II, entitled "The Boy Jesus Grows Strong" we read the following:

"Jesus' home was quite different from our homes. There was no stove in it. Jesus never slept in a bedstead nor looked in a mirror. He had no clock to tell the time and had no carpet on the floor. His mother never used a match to light a lamp or a fire, for they had no matches. His home, however, was as nice as the other homes nearby. It just happens that folks didn't use such things in those long ago days.

"If I shut my eyes I can see a picture of the boy Jesus coming into His house for dinner. Jewish houses had only one room with one little opening in the wall for a window. In the center of the room stood a painted stool. On this stool there was a large tray with a dish of rice and meat or fish, a thin cake of bread and some cooked fruits. If this was a special day there might have been some milk and a taste of honey. Around the walls were shelves with the bed quilts rolled up on them. In the center of the room hung a little lamp shaped something like a pitcher. At night time the light burned all night long, for in those days people thought they couldn't sleep well without a light.

"In this moving picture we are making for ourselves, Jesus takes off His sandals at the

door and enters without them. There He sees Mary, His mother, and Joseph sitting on cushions on the floor by the painted stool. He walks quietly over to one corner, picks up a pitcher of clean water, a basin, and some towels and carries them to Mary and Joseph. When they have the towels arranged carefully in their laps, Jesus pours very slowly some water over their hands. When all hands are clean and dry He carries the water, the basin, and the towels back.

"What shall we have them do before they eat? The Jews were very careful to thank God for all His blessings to them. This family were especially fine devoted people.

"After the blessing on the food has been said, Mary and Joseph and Jesus help themselves to some of it. When the meal is over Jesus goes to the corner, brings the water, the basin, and the towels and they all rinse their hands once more."

Compare what they do with the activities of Jesus. To help at home is just one way of being like Jesus.

THE CHILDREN OF ISRAEL IN THE WILDERNESS

Lesson 37. For September 13, 1942

Objective:

1. To discuss a few of the things that our neighbors' children can do.
2. To discover how the children of Israel participated together when they had to move away from Egypt and find new homes.

Development of the Lesson:

Last Sunday we discussed the ways in which the children participated in the activities in their own homes. As our guide and example we cited Jesus. As a child He too helped in His home.

Today let us discuss what the neighbor's children can do. See the Manual for suggested procedure. Be sure to make it very concrete by discussing the neighbors of the children in your own group and what they do together. We show the importance of child participation and help in the moving of the children of Israel from Egypt.

SAMUEL HELPS IN GOD'S HOUSE

Lesson 38. For September 20, 1942

Objective:

1. To discuss what Sunday Home activ-

ities the children in our Sunday Home participate in. How do they participate and why?

2. To discover how Samuel helped in God's House.

Development of the Lesson:

Last Sunday a little four year old cried in Sunday School. What was the reason? we asked ourselves. Everything seemed to be in order and no one had been unkind to her. She was a regular attendant; so she was not strange there. We learned later that she had practiced all week in order to say and lead in the children's saying of the Sacrament Gem. Her urge to participate was so strong that she felt very disappointed when Freddie beat her to it and stood up to lead the group before she could. Everyone has agreed to let Gretchen have the turn next Sunday.

What can your children do? What do you permit them to do? In a real child centered Sunday School, the children take the responsibility of doing nearly everything. Encourage this. Never do for a child what he can do for himself.

Even God valued the contributions of a child. He had Samuel live at the Temple and

as early as possible he participated in the activities there.

FATHER NOAH AND THE ANIMALS

Lesson 39. For September 27, 1942

Objective:

1. To discuss how animals and people participate together, what we can do for the animals and what they can do for us.

2. To discuss how Father Noah and the animals participated together.

Development of the Lesson:

Because of the intense interest that children have in animals, this lesson should be one of the most enjoyable for you. Bring to class pictures of animals and pets that are most familiar to your children. Discuss what your children do for their pets and what the animals do for the children in return.

Heavenly Father in His wisdom did not destroy all of the animals at the time of the great flood. Instead He had Noah take two of every kind with him in the ark. In what ways did these animals repay Noah for his kindness?

JUNIORS TRAIN FOR CHILD CARE

WASHINGTON, D. C.—Assistance in meeting the ever-growing need for child care will soon be offered by the 14,000,000 members of the American Junior Red Cross, James T. Nicholson, vice chairman in charge of the Junior Red Cross, announced.

The problem of caring for children of mothers being employed in war industries is daily becoming more acute, and courses in Home Nursing for the care of such children are gaining in significance.

The membership of the Junior Red Cross has nearly doubled since 1939, the greater part of this increase being among high school students. The current school year brought about a jump of from 5,000 to 10,000 high schools enrolled. That these young people are interested in more serious things is indicated by the fact that 60 per cent of all Red

Cross Home Nursing certificates issued in 1941 went to boys and girls in high schools.

Students who take home nursing courses in the schools are given from 30 to 60 hours of instruction during a period of at least six weeks. They learn practices that will bring about better individual health and personal hygiene, and are prepared for actual care in the home of the sick and aged, as well as the infant and child.

These boys and girls, trained in home nursing, may become the nucleus of the youth group needed to care for the children of women who are being demanded more and more every day for work in war plants. As soon as details of this new plan for child care are completed, older Junior Red Cross members will supplement their other activities in the present war effort by filling this need.

OUR PLEA

By Melba Allen

Our sins, Oh Father, please forgive
And grant us strength with which to live
Up to our best, no matter where
We spend our lives, nor what we share.

The Funny Bone



Care to a coffin adds a nail, no doubt;
And every grin so merry draws one out.

—Dr. Wolcot.

Irony

Teacher: "How was iron ore first discovered?"

Jimmy: "I believe they smelt it."

Why Not?

"Bill, what is a quarterback?"

"Quarterback? Why, it's a 25-cent refund."

Gravitation

Teacher: "What great law is Newton credited with discovering?"

The Class (in unison): "The bigger they are the harder they fall."

Horse Play

"What's Joe like?"

"Oh, he's a big, loose-jointed fellow."

"He must have a lot of fun with himself."

"Fun with himself? Why?"

"There's so much play in his joints."

Just a Memory

Mrs. A.: "I suppose you carry a memento of some sort in that locket of yours?"

Mrs. B.: "Yes, it is a lock of my husband's hair."

Mrs. A.: "But your husband is still alive."

Mrs. B.: "Yes, but his hair is gone."

Wrong Recipe

Groom: "How did you make this cake, dear?"

Bride: "Here's the recipe. I clipped it from a farm magazine."

Groom: "Are you sure you read the right side? The other side tells how to make a rock garden."

Got Him

A traveler, spinning the yarn as only travelers can, said: "From the boat the river looked alive with gladiators."

A long suffering listener asked:

"Alive with what?"

"Alive with gladiators."

"My dear chap, alligators is what you mean. Don't you know gladiators are flowers?"

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Unappreciated Advice

Closeman: "Let me give you a piece of advice."

Jinx: "What's wrong with it?"

Bad for Good

"Sonny, the teacher says you haven't had a lesson right for a month. Why?"

"Because she always kisses me when I get one right, that's why."

Sollicitous

Mother-in-law: "My, that little tree has grown at least a foot since I was here last."

Son-in-law: "Yes, and I hope the next time you visit us you'll be able to sit in its shade."

Going! Going!! Gone!!!

Smith: "Those auto engineers are certainly geniuses at making driving easier."

Jones: "How's that?"

Smith: "1940, no running boards; 1941, no gear shift; 1942—no car."

Got His Wish

Son: "Dad, what was your great ambition when you were a boy?"

Dad: "To wear long pants. And I've had my wish. If there is anybody else in the country that wears his pants longer than I do, I'd like to see him."

Guilty

It is said that a certain jury returned the following verdict in a railroad damage suit:

"If the train had run as it should have run, and if the whistle had blowed as it should have blew, and if the bell had rung as it should have rung, both of which it did neither, the cow would not have been injured when she was killed."

The Wishing Well

First Tramp: "I wish I had a million dollars. I'd buy me a yacht, and stock it up with liquor, and just go floating around the world."

Second: "And would you take me with you?"

First: "Naw. If you're too lazy to wish for yourself, you can stay at home."

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SAY THAT YOU SAW IT IN THE INSTRUCTOR



Kerr JARS and CAPS ARE Best

for canning all AVAILABLE fruits, vegetables and meats—you'll be glad of it next WINTER. Our government urges you to can at home.

FREE "HOME CANNING GUIDE" KERR MASON JAR COMPANY
315 Title Insurance Bldg., Los Angeles, Calif.

ALL-OUT HOME CANNING TO CONSERVE UTAH FRUITS

To help save the Utah fruit crops, and provide more "Food for Freedom," the government has allotted **extra sugar** . . . in addition to the regular weekly ration . . . for home canning. You may apply for this sugar—one pound for each four quarts of finished fruit plus one pound per person for jams and jellies—at your local ration board.

Don't waste sugar or fruit, but fill your bottles and jars with Utah fruits . . . this is both your privilege and your patriotic duty.

and ask for

UTAH SUGAR

YOU CAN'T BUY BETTER
SUGAR FOR CANNING

SAY THAT YOU SAW IT IN THE INSTRUCTOR

romantic evenings of
DINING AND DANCING
"under the stars"
Starlite Gardens

A charming place to entertain your friends—a beauty spot of color and illumination—high above the bright lights of the town—overlooking Temple Square.

DON KAYE and his orchestra

A famed and sophisticated band, featuring Beverly Blake, violinist, and Mary Roberts, vocalist. Six nights each week. Special Sunday Dinner. Stay at HOTEL UTAH when you visit Salt Lake. Air Conditioned rooms available. Enjoy your meals in the COFFEE SHOP.

Consistent with the war economy, our traditionally moderate prices prevail.



HOTEL UTAH

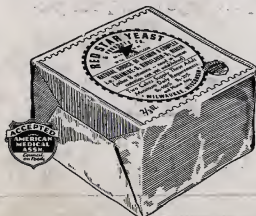
GUY TOOMBES—Managing Director



CUSTOMERS COME TO US
FROM FAR AND NEAR for
BETTER DIAMOND VALUES

Write for
 Information

CONVENIENT
 CREDIT



THE CAKE TO TAKE
TO EAT OR BAKE—

Eat or drink Red Star Yeast in milk, fruit or tomato juice for essential B Vitamins. If you bake at home these vital food elements are not appreciably lost in the oven—they go right into the baking.

NEW RED STAR YEAST

DEPENDABLE FOR EVERY YEAST USE